

AMERICA

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What Is a Good Neighbor?

IT has become increasingly clear that the delay in the Borah inquiry into our relations with Mexico is due to the Administration itself. There does not seem to be any reason to doubt that the Senators on the Foreign Relations Committee, to whom the resolution was referred, are willing enough to defer to the wishes of many of their constituents, continually and vigorously expressed, to allow the resolution to come out on the floor of the Senate, where its opponents and adherents can be counted. If these Senators are holding back, it can only be because the Administration wants them to.

So far we have seen no reason alleged for this reluctance, except that precedent is against it. But this, as Father Thorning showed some time ago in his Washington letter, is no reason at all. On the contrary, precedent is on the side of the inquiry.

Can it be that the Administration is afraid of the religious angle? Some color is given to this surmise in an editorial in a newspaper opposed to the Administration, the *New York Herald Tribune*. To this paper, as to many others, no doubt, the objection is that such an inquiry would be one merely into the domestic policy of Mexico, and that it would do more harm than good. On the other hand, says the *Herald Tribune*, it is a "reasonable and tenable position" to hold that active intervention on the part of our Government, if it exists, should be investigated, for the conduct of the foreign policy of the United States rightly falls within the purview of the Senate. This is a "wholly proper issue of policy."

But was the Borah resolution ever intended to be anything else than that? It is true that much of the resolution is taken up, quantitatively, with a recital of the

tyranny of the Mexican Government. It is also true that a great deal of the evidence brought out would deal with the same matters. But if there has been a wrongful interference on the part of the United States, which we charge, it is surely necessary to show first that the results of that interference have been baleful and unjust. If it had been beneficent and on the side of liberty, some Mexicans might object to such an inquiry, but surely not Americans. The honor of our own country is deeply involved, when a semi-protectorate of ours engages itself in a Communistic and atheistic drive against all dwellers in the land. If it was proper for the Foreign Minister of Great Britain to inquire through his Minister in Mexico City into the extent of the persecution as it affects Englishmen, and of course it does, and to announce this inquiry publicly in the House of Commons, surely it is not outside the bounds of propriety for our own State Department, which is so closely tied to Mexico, to show some concern about the matter. If the Administration feels any embarrassment about it, who better than the Senate can substitute for it, without involving it at all?

The only construction, in fact, that can be put on Administration opposition to a Senate inquiry is that it actually is involving itself more and more deeply as time goes on. This construction was actually put by Archbishop Curley in the statement which he made last week in Washington. "Our fellow-citizens," he said, "are faced with the regrettable but undeniable fact that the present Administration is ranged in definite opposition to the maintenance of the most prized principles of American life and international obligation."

That hits the heart of the matter. From every country we have received protests, and particularly from Latin America, and the burden of them all is the responsibility

of the United States for conditions in Mexico. Rightly or wrongly, the impression is worldwide that our Government bears the blame for what is happening down there. If this is not a matter of international policy, what is? The good-neighbor policy has no sense if our neighbor is beating his wife. The wife might have something to say about being a neighbor, too. If the idea of that policy is to be good friends with the Government only, and to ignore the groanings of the Government's subjects, then we can only say that there is nothing new in the policy, but just the old game of playing in with the crowd which insure commercial relations. In view of the fact that Mexico does not observe even its international financial obligations, the mystery grows deeper than ever.

Recovery Legislation

IN his address at the Cincinnati regional meeting of the Catholic Conference on Industrial Problems, the Rt. Rev. John A. Ryan, of the Catholic University, stated that five elements are retarding the efforts of the Administration to promote industrial recovery. Any opinion on economic or industrial questions stated by Msgr. Ryan merits serious attention, but added weight is given his remarks at Cincinnati by the fact that he has been closely associated with the recovery program of the President.

In the first place, Msgr. Ryan believes that the President "has suffered a considerable decline in popular confidence since the beginning of the year." This weakening of the President's influence is found "in practically all classes of the population." Next, "there is widespread criticism of the NRA and increasing complaints of the slow process of recovery." Thirdly, millions of people who at one time supported the recovery program "have been diverted from that course by the preaching of ineffective industrial remedies." Fourthly, Msgr. Ryan believes that the Recovery Administration places too much faith "in automatic methods of recovery," and, finally, "the most important and disturbing of the difficulties confronting recovery, is the recent recession of business, after several months of improvement."

To these obstacles, we may add the attitude of the Federal courts in several recent cases of importance. Whether the effect of these opinions goes as far as is claimed by dyed-in-the-wool opponents of the President, is immaterial. They at least provide ground for discussion, and generate uncertainty in business. In our judgment, the decision of the Government reached on March 26, not to push an appeal to the Supreme Court in the Belcher case, is by no means calculated to restore confidence in the recovery measures of the Administration. There may be reasons, good in law, for this decision by the Government, but to business the Government's unwillingness to submit a complicated case to its natural interpreter, looks like lack of faith by the Government itself in the effectiveness of its recovery program. Again, when juries are refusing to convict in cases brought under NRA legislation, and a Federal judge can in open court

advise a corporation to refuse to give information to NRA officials, it would seem that the faith of some of the courts as well as of some of the people in the Administration's Recovery program is at an end.

The Recovery legislation expires on June 16, but the President has asked for a further extension of two years. It is practically certain that some legislation, in keeping with the President's wishes, will be enacted, but no one can now foresee what part of the old legislation will be retained. In all probability, the President wishes a new set of regulations, and it would seem, according to his recent letter to Mr. Richberg, that he desires the retention of the codes. That he also favors the retention of Section 7a, guaranteeing collective bargaining through majority representatives, is not so certain, since the President has never aided Senator Wagner in his attempt to clarify this section. The considerations enumerated by Msgr. Ryan may, however, suggest a change of policy in this regard.

God as a Natural Man

FEW persons in the history of the stage have been so universally glorified by the critics as has been Richard B. Harrison, "De Lawd" of "The Green Pastures," after his death on March 14. The tribute paid in press columns and editorials gives every evidence of coming from the heart, and praises the man as well as the artist.

Granting all that is lavished as to the consummate art shown by Mr. Harrison in handling his difficult role of more than 1,500 lines—about as long, it is said, as any in the history of the American stage—and all spoken in dialect; in running every interval in the gamut of emotion from tragedy to humor, one may still ask whether his work had any real religious significance. Or was it merely an appeal to the poetic and sentimental?

The fact about Richard Harrison's performance is that he did succeed in transforming what looked, at first inspection, like an absurd travesty of religion and the Scriptures, "like an Uncle Tom in Heaven," as he himself expressed it, into something very close to a miracle or mystery play. Marc Connelly's role developed, under his handling, into a subtle kind of anthropomorphism—by no means alien to the inspired anthropomorphism of the Old Testament—by which those attributes of the Divinity were preached, or rather demonstrated, that appeal to the troubled mind of our country and time. The idea was somehow conveyed, in this unexpected fashion, that God is very good, so good that He is concerned, delighted, shocked, disappointed, by the very ordinary doings of His creatures. Yet, because of His goodness, He is wonderfully optimistic and hopeful about it all, as when He informs Noah of His plan to start things all over again. Whether or not Harrison was the man to convey this message, this is the aspect of Divinity that has the most profound effect upon people in our days, and Harrison knew it. He was enabled thereto by several circumstances that are not always present even in the best of actors. He was an aging man, who had seen the world.

He was a Negro, who sensed what the multitude of men desired, from his own experience in living close to the world's coldest shoulder. And personally he was a religious and conscientious man, who in his later years expressed to his friends his growing interest in the teachings of the Catholic Church.

Richard B. Harrison, in his unique way, told certain truths about God to a religiously groping world that they would take from no other source. For this alone he deserves a reward from his Creator.

The Revolt in Harlem

COLUMNS of publicity have been given to stories of the riot in the Harlem section of New York a few weeks ago. More than a thousand shops were wrecked, and nearly a hundred persons were injured. Of these, three have died. But not much has been written of the conditions which made the riot possible and, in a sense invited it. In another column we present some of the evidence.

A number of the leaders in the disorder, perhaps all the set leaders, were Communists. Handbills and leaflets ascribing the riots to police tyranny, which were circulated during the riot, were later traced to a Communistic meeting place in Harlem. These leaflets were of a highly inflammatory character, one stating that a Negro boy of twelve had been so badly beaten by the employees of a chain store that he was at the point of death; the other, that he had actually been killed by the police. Both statements were utterly false, but it is a significant point in evidence that these leaflets had been printed or mimeographed prior to the outbreak of the riot.

But to conclude that this revolt was simply the result of the Communistic meetings which have been freely suffered to rant and rave and plot in New York for some years, is to miss, in our opinion, the real cause of this uprising. The Communists merely lit the fuse, and the flame ran along until it reached a powder magazine not of their making.

The social, economic, and moral disorder which has been growing for years in certain sections of Harlem, is nothing less than frightful. Into this already crowded district, at least a quarter of a million Negroes have been crowded. Of these probably 80,000 are natives of the city; the majority have come to New York from other parts of the United States and from the West Indies, roughly within the last ten or twelve years. Almost from their first day in the city, they became the prey of landlords and other sharks, who have exploited them without mercy, and without hindrance on part of the authorities. For a number of years a most serious housing problem has existed, which a few deplored, but fewer cared even to attempt to solve. During the present depression housing conditions have become even more grave, for the Negro citizens of Harlem have suffered from want far more severely than the white inhabitants. With very few exceptions, Harlem employers, depending almost wholly upon Negro patronage, have declined to make use of

Negro help. Beaten from pillar to post, with more than eighty per cent of them without work and without hope of work, while the rest were exploited by landlords, the owners of gambling games, and promoters of sexual immorality, the Negroes of Harlem could hardly be blamed if they concluded that they had nothing to lose but their chains.

The lesson of the Harlem riots is simple. We shall not put down Communism by throwing Communists into jail. We can remind them that the right of free speech implies responsibility for the abuse of that right. We can punish them for rioting, destruction of property, assaults, and other crimes of which they may be guilty. But we shall not beat down their attack upon our political and religious institutions, merely by invoking the law against disorder. The greatest incentive in this country to Communism, and the strongest support of Communism, as this Review has insisted for years, is arrogant capitalism, tyrannical in the use of usurped power.

There are a thousand Harlems in this country today. In a thousand cities white men and black are pleading for the right to earn their living by the sweat of their brows, and as their pleas are denied, they see their gaunt wives and their starving children, clothed in rags, and with no roof over their heads but the open sky. How long can this dreadful oppression go on and not provoke flaming revolt on the part of men so destitute of all the goods of this world that they truly have nothing to lose? When the Communist comes to any of these cities with his lying promise of relief, a promise that may indeed bring a bullet and the release of death, he finds a field and an opportunity which not he but bestial capitalism has made.

We repeat: Harlem is no isolated instance. Let us do what we can to defend the poor from the poisonous lures of Communism. But our more solemn obligation is to fight the Antichrist of unleashed capitalism, the strongest pillar and support of Communism.

A Mysterious Dispatch

ON March 10, the Associated Press sent out from Washington a dispatch to the effect that "birth rates among families on relief are becoming the concern of governmental agencies," and giving among others the Federal Emergency Relief Administration as authority for some of the figures mentioned. The NCWC News Service made inquiry from FERA and received a complete denial both of the "concern" alleged, and of the figures. In fact, FERA officials said the figures attributed to it, dating back five years, are "ridiculous," since they only began to compile figures of any sort in 1934!

So the question naturally arises: where did this dispatch originate? The mystery increased when the United Press, nearly two weeks later, sent out a piece containing substantially the same story. It grew deeper when the Rev. Ignatius W. Cox, S.J., in a noon-day sermon in New York, called attention to both dispatches, and to FERA's emphatic denials, and then read a telegram just received by him from a responsible official in FERA again assert-

ing the denial. The Associated Press thereupon issued its own denial; which does little to clear up the mystery.

But in this statement mention was repeatedly made of figures in FERA files. Those who are acquainted with the high-pressure methods of the birth-control people, and who noticed the use immediately made by Margaret Sanger of the Associated Press dispatch, began to see some light. They had no doubt that the figures are in FERA files; that the two other surveys mentioned are also in those files. There is nothing simpler than to mail the figures to FERA, and presto! they are in the files. The other two surveys mentioned by the A. P. are commonplaces of Birth Control League propaganda. But the mystery of how all this got into A. P. and U. P. dispatches has not been cleared up.

Note and Comment

Glory of The Sacraments

AS the Paschal season approaches with its radiant harvest of Confirmations, many a country pastor may wonder if his little out-mission church with its small congregation offers the best setting for such an event. Doubts on this matter were set at rest for his own dioceses by the Bishop of Peoria, the Most Rev. Joseph H. Schlarman, D.D., in his sermon on a "minimum liturgical program" last October, reprinted in the *Catholic Mind* for March 22, 1935. We should interest our people more in the Sacraments, says the Bishop, and he urges that Baptism, particularly the Baptism of converts, be administered with the proper solemnity. And he adds:

It has been my policy to decentralize Confirmations. By that I mean that I have never asked any priest to bring his children from the out-mission to the parish church for Confirmation. I believe Confirmation should be administered for even the smallest out-mission.

Solemnity and proper garb, where possible, are recommended for administering the Last Sacraments, and Matrimony should likewise be solemnized as "a sacred function." The society of the "Orante" (*Editions de l'Orante*, 23, rue Oudinot, Paris), is helping to instruct the people in the glory of the Sacraments by issuing illustrated and beautifully letter-pressed vernacular rituals of the single Sacraments for the use of the laity. The latest is a "Ritual of Marriage" (in French) containing also the Nuptial Mass, the rites of Espousals, Churching, and other ceremonies. Where pains are taken to create intimate knowledge of the Sacraments, and the love for them that such a knowledge engenders, the law of the Church as to their reception will be practised, because understood and appreciated.

Mexican Protest

FROM every quarter of the United States come news of an aroused American and Catholic realization of the terrible Mexican situation. The outspoken words of

Archbishop Curley placing the responsibility for hindering the Borah resolution squarely at the door of the Administration are commented upon elsewhere. Floods of letters of protest greeted the first "good-will" broadcast over a NBC network on March 21 sponsored by the Mexican Government, when the second song in the period was a filthy piece of unabashed pornography. The song itself clearly showed what class of people were being catered to. In the Middle West, the Most. Rev. Francis J. L. Beckman, Archbishop of Dubuque, announced that if Rotary International goes to Mexico for its convention he will forbid his priests to have anything to do with Rotary in the future. This movement will no doubt spread. In fact, many prominent Rotarians are already resigning, following the example of Father Anselm M. Keefe, of St. Norbert's College. The Sodality is also actively taking up the work of creating public opinion for the Borah resolution, and asking the Senators, and especially the Administration itself, to favor it, or something like it. Priests in Elmira immediately took issue with a lecturer there who, speaking as a "Catholic," hurled insults at the Church in Mexico. The lecturer, we are informed by Father Bernard Hubbard, who is sponsored by the same lecture bureau, was immediately severed from this connection. And so it goes. What we have mentioned is only the grist of a day or two. Everywhere Catholics are militantly making the country aware that in this Mexican protest they mean business.

Legion's Birthday

THE Legion of Decency has almost reached its first birthday. It was born on April 15, 1934, when the four-man Episcopal Committee on Motion Pictures met in Washington, offered a pledge, and invited the cooperation of all right-minded Americans—Catholics and non-Catholics alike. The howl of protest raised immediately afterwards by the opposition resolved itself into two main contentions: (1) any real unsexing of the films would stultify them, cheapen them, make them dull and boring; bowdlerize the screen and it would soon degenerate into mere childish entertainment unworthy of adult attention; (2) the Catholic drive, if successful, would inflict a serious and permanent financial injury upon the industry. During the past week, however, while the Legion was lighting its first birthday candle, three notable statements on the present condition of the industry were given to the press. In Philadelphia, the Rev. Dr. William Fineshriber, appointed to study screen problems by the Central Conference of American Rabbis, made his report. He told his confreres that religious leadership had performed a great service to the American home and child by crystallizing public opinion against the socially deplorable type of film. Great social gains had been made. Almost simultaneously William Brady, the seventy-one-year-old dean of American stage producers, made a speech in New York. Had the films been cheapened or puerilized? He did not think so. In fact, quite the opposite. "I consider the competence and intelligence of Holly-

wood far, far beyond the competence and intelligence of the present American theater," he said. And on the previous day Will Hays made his annual report to the industry. Pictures produced upon a higher standard of appeal (he insisted), have brought "new strata of attendance" to the theater and are attracting "thousands who have heretofore considered the screen an inferior form of entertainment."

Films and Squirrels

PATHETIC is the story of Philip and the squirrels, as told by Christopher Morley. Philip, it will be remembered, used to take along a five-cent bag of peanuts as he went for a walk with his nurse in Riverside Park. Between the two of them, however, the nuts were mostly consumed by the time they reached the park, and Philip was obliged to resort to the low device of enticing the squirrels with empty shells. As a result, the squirrels ganged up on Philip, held a council of war, and planned a successful invasion of Philip's apartment home, where they ransacked his Christmas tree and escaped with a mighty booty of edibles. The squirrels, one may assume, are symbolic of the American public, who are used to running around in circles and chattering, especially when the motion pictures are concerned. If Philip supplies for the Amkino, Soviet film-distributing agency in this country since 1928, it may be found that the shell of praise lavished upon these propaganda films by the critics does not correspond to the meat of reality in the way of attendance. According to the *Motion Picture Herald* for February 23, 1935, "the average maximum market for the usual importation has not exceeded 152 theaters at any time since 1931, representing about one per cent of 14,000 [theaters] in operation." Soviet films are shown steadily in forty-five cities. These theaters have a seating capacity of less than one per cent of the total. A great part of the audience, half of whom are in New York City, is made up of Communists, Socialists, and their sympathizers. Old pieces are revamped as "masterpiece" and "brilliant saga." From which the American film industry would appear to conclude that the public is not so much impressed by the shows themselves as by the advertising given to them, and will continue to display their indifference by neglect, an easier method than that adopted by Philip's squirrels.

Why Abolish Block Booking?

IN another column appears an article by Terry Ramsaye on the vexed subject of block booking and blind buying. We asked Mr. Ramsaye to give us little of argument and much of fact, even if the facts themselves turn out to be arguments on one side or the other. But from his recital of the facts it would appear that there is little to the contention that the abolition of block booking as a trade practice is the key to the moral problems of the motion pictures. This contention usually argues that the exhibitors would of themselves or in response

to local demand refuse to play immoral films if they had not previously bound themselves to play them. Now we do not doubt that exhibitors have given this pretext on occasion. But the facts seem to be against them. Those who have taken their side were not told about play date; the producer may contract for all the films he wants in a block contract with the exhibitor, but if the exhibitor does not give them a play date, it is as if the films were not sold. No, the solution for unclean films still lies at the point where they are made, in production.

Parade Of Events

THE jittery state of world nerves was glimpsed during the week. . . . In Alberta a bull butted a train off the track, injuring passengers. The placing of toredors on locomotive cowcatchers was being considered. Installation of bullcatchers was also suggested. . . . An automobile in Georgia bumped into an elephant. The elephant's trunk was burst open. He put on a spare mahout and proceeded on his way. . . . In Washington a girl stenographer was typing when a two-hundred-pound charwoman dropped in on her through the skylight, flattening desk, typewriter, and stenographer. . . . Indications of a stiffening of the law were apparent. In Indiana a judge sentenced traffic violators to doses of castor oil, prospect of pardon or parole being removed. . . . A war on fish smuggling was inaugurated in Minnesota when a man was sentenced to ten minutes in jail with no time off for good behavior. . . . Excavators in Mesopotamia tapped a six-thousand-year-old brewery. Hope was entertained of digging up some ancient bootleggers and perhaps a vat or two of six-thousand-year-old beer. . . . A Beer-Pump wedding was solemnized when a Mr. Beer espoused a Miss Pump. . . . Puerto Rico was a bit uneasy over the garlic situation. Garlic self-sufficiency was the aim as rumors of war and visions of a garlic blockade spread terror among the inhabitants. . . . Peace lovers were jubilant over the decision of the Seminoles to stop their Hundred Years War on the United States. . . . Rising prices continued, as \$10,000 was paid for a stamp. A "Share-the-Stamps" movement was said to be getting under way. It would have the State give every man not only a house, five thousand a year, a couple of automobiles, but also a reasonable amount of old stamps.

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Fisher and More: Saints

FRANCIS TALBOT, S.J.

NOTHING more remains to be done about the canonization of Cardinal John Fisher and Sir Thomas More except the announcement by His Holiness of the date on which the Bull of Canonization will be issued and the formal ceremony will be celebrated in St. Peter's. It seems to be an open secret that the Holy Father has already settled upon the Sunday of May 19, has marked the day in red upon his calendar, and has told Bishop Amigo, of Southwark: "I am going to celebrate Mass in St. Peter's on that day at the canonization of the two martyrs."

This May, 400 years ago, Bishop Fisher, of Rochester, and Sir Thomas, ex-Chancellor of England, were veritable wrecks of men, languishing in the Tower, though serene in soul and jocose in manner. Both had been intimates of King Henry VIII, and they themselves through their years were locked in a friendship based on mutual respect, and now strengthened by an unflinching unison of conscience. No two greater Englishmen lived in 1535 than these two: the one an ecclesiastic who had been the confessor to Lady Margaret, mother of Henry VII, the Chancellor of Cambridge University who was internationally famous as a scholar and an author, as a defender of the Faith against Luther and the other heresiarchs, a model as a saintly and an efficient Bishop, a champion of democracy in an autocratic reign; the other a layman, the luminary of Oxford University, the author of English masterpieces, the wittiest man of his age, the equal in learning of any man, the brilliant lecturer in law, the profound jurist, the finest diplomat, the successor to Cardinal Wolsey, the first lay Chancellor of the Realm, the most admirable of husbands and the most exemplary of fathers, the perfect gentleman.

God had showered on them all that man treasures. But they retained their consciences. When Henry VIII sought to thrust aside his lawful wife and became the doter of Anne Boleyn, Bishop Fisher and Chancellor More refused to be the obsequious cooperators in the scandalous affair. They opposed the divorce of Catherine and the marrying propensities of the King. Through their refusal to pander to Henry's desires, they lost their position, their rank, their wealth. Again they ran foul of Henry when he demanded that they take the Oath of Succession, acknowledging the children of Henry and Anne as legitimate heirs to the throne. They refused, for they could do no other, having retained their consciences and their sense of justice and logic. They were cast into prison.

Then Henry aspired to all spiritual domination. He would unite in his bulky person the Church and the State; he would be Pope as well as King in England. Parliament voted Henry the title of Supreme Head of the Church in England, and Fisher and More were called upon to swear by oath that they would recognize the

new title of Henry. They could not tamper with their consciences, and they refused. "King, yes; Pope, no," they returned their answer to Henry.

Their reply lost them their lives. On May 20, 1535, Bishop Fisher was created a Cardinal by Paul III. The French Ambassador remarked, and Henry agreed, that "Our Lord will give him the true red hat, the crown of martyrdom." A little more than a month later, on June 22, about five in the morning, Cardinal Fisher was awakened from his sleep in his damp dungeon with the news that he would be led out to execution about nine. He was not troubled greatly; he went to sleep for another two hours. Then he rose, divested himself of his hair-shirt, put on clean linen as for a festive occasion, and proceeded to the place of execution. On the scaffold, he made a profession of Faith and intoned a *Te Deum*. Unconcernedly, he laid his head on the block.

Two weeks later, on July 6, Thomas More received also at an early hour the summons to meet his executioner at nine o'clock. He acceded to the King's wish "that at your execution you shall not use many words"; he asked for help climbing up to the scaffold, saying "for my coming down let me shift for myself"; he was serious when he proclaimed that he died in and for the Faith of the Holy Catholic Church and when he recited the *Miserere*; he kissed the executioner and told the fellow: "Pluck up thy spirit, man, and be not afraid to do thy office; my neck is very short, take heed, therefore, that thou strike not awry"; he covered his own eyes with the cloth, and removed his beard from the block, since, he chuckled, it had never committed any treason. With a happy soul, head and body severed, he had his first glimpse of the God he loved, and met up with John Fisher.

Nobody in England in 1535, least of all Henry VIII, had any doubt as to the real reason why Fisher and More were beheaded. The issue was plain and clearly understood, though it was purposely and cleverly confused with the issue of treason. The question was simple: do you accept King Henry as the vice-gerent of God in all spiritual matters in England? They accepted King Henry in all temporal matters as the representative of God in the realm; but they affirmed the spiritual supremacy of the Pope, as the Vicar of God, over the universal Church of Christ. All Europe, in that year of 1535, knew that Fisher and More were executed because they believed and affirmed "the unity of the Catholic Church and the integrity of the Catholic Faith."

Sir Thomas More and Cardinal Fisher were but two out of more than 600 English men and women who were put to death for the profession of their Catholic Faith. They were represented as martyrs in 1583, in the paintings upon the walls of the English College in Rome, and in the following year, in a book of engravings approved by

Gregory XIII. Always, there existed a private cult and a firm belief among the Faithful that More, Fisher, and the other 600 were true martyrs. In 1642, Pope Urban VIII began an inquiry into their cause with a prospect of their canonization. But with persecution then raging in England and with the Church thereafter penalized, no formal action by the Holy See could be wisely prosecuted.

It was not until the middle of the last century, when the Hierarchy was re-established in England, that the question of the martyrs could be officially raised. From 1855 to 1874, the Bishops forwarded to Rome documents pertaining to the persecutions sustained by their Catholic ancestors of the sixteenth and seventeenth centuries. In the latter year, with authorization from the Sacred Congregation of Rites, Cardinal Manning held the Ordinary Process at Westminster, and examined into the cause of those believed to be martyrs. After thorough examination was made in Rome of all the evidence, Pope Leo XIII, in 1886, declared that 300 of those executed in England were worthy of the name of Venerable, and proclaimed that fifty-four of these, including John Fisher and Thomas More, were to be called Blessed. Through this decree of Beatification, permission for public veneration was granted to the Faithful whereby Blessed John, Thomas, and their companions could be officially prayed to as martyrs.

Another lapse of years passed. In 1927, the English Bishops besought from the Holy See a further decision. After two years' consideration, Pope Pius XI beatified another group of 139 heroic men and women, and declared them worthy of the intercession of the Faithful. It was hoped, in that centenary year of the Catholic Emancipation, that Blessed John and Thomas would be canonized. But Rome proceeds with an eternal order. However, it was stirred by the concourse of English pilgrims during the Holy Year, and it was rendered attentive by the flood of petitions and memorials that flowed from England during the past year. His Holiness felt the moving of the spirit of God. Meanwhile, the Historical Section under the Sacred Congregation of Rites, a department instituted in 1930, had been compiling authoritative and final verdicts. Dom Quentin, O.S.B., had gathered all the historical evidence bearing on the facts of the deaths and the motives inspiring Blessed John and Thomas. Father J. Grisar, S.J., had collected all that pertained to the fame and cult of the two beati during the four centuries since their death. These were tributes in many languages from Catholic and non-Catholic persons. The 400 years of waiting were drawing to a close.

On December 14 last, Cardinal Pacelli wrote to the late Cardinal Bourne, acknowledging the receipt of innumerable petitions for the canonization of More and Fisher, and promising the immediate attention of His Holiness. Then, on January 29, of this year, was held an historic meeting, the plenary session of the Sacred Congregation of Rites, with Pope Pius presiding. The final summary of all the evidence concerning the fact and the cause of the two martyrdoms was adduced. His

Holiness persevered in prayer for guidance and further examination of the evidence until February 10, when, at another general assembly of the Congregation of Rites, the decree was read containing the decision of the Pope that "the martyrdom and the cause of martyrdom of Blessed John Cardinal Fisher and Blessed Thomas More are so evidently established that, every other opportune and necessary dispensation from signs or miracles being granted, it is possible to proceed to further acts."

These subsequent steps are being taken at the present time. The first was that of the reading, on March 3, in Consistorial Hall, of the decree called *super tuto*, which declared that the canonization might safely be proceeded with. Thereafter are being held three further assemblies, one private, one semi-private, and the final public, in which His Holiness will take the votes of the Cardinals and Bishops. And then, finally, Pope Pius will issue the Bull of Canonization, whereby he passes far beyond the permissive veneration accorded in beatification and commands that there be a public cultus of St. John Fisher and St. Thomas More. He will speak infallibly not only when he will declare that these two were martyred for the Faith but also when he affirms that the souls of these two are now enjoying the beatific vision of God in heaven.

These are the first Englishmen canonized during the last 614 years, since St. Thomas of Hereford was raised to the altars of the Church. They will not be the last, in the providence of God, for there are others whose causes will be brought forward, others of the 600 who are believed to have been killed for their Catholic Faith under Henry and Edward and Elizabeth and James. More and Fisher, the layman and the cleric, they were the symbols of an heroic band. In them, the Church may rejoice, and of them England and the British Commonwealth and the United States may be proud.

It is petty for the *English Churchman* to ridicule the canonization because, as this paper alleges, it took 400 years "to clear up the doubts of the Faithful about Fisher and More." It is a kind of sabotage for a Protestant society of London to present evidence that Cardinal Fisher was a traitor to England inasmuch as he intrigued for a Spanish invasion of the realm; the documents this society forwarded were already known and disposed of. It is preposterous for certain objectors to claim that More was not secure in his religious beliefs, since he wrote "Utopia," a book which the ideologists of Soviet Russia list as a forerunner of the Communist theory.

There is place only for rejoicing, in the manner that the responsible press of England has already declared itself. For these two notable figures of the reign of Henry VIII are models of the noblest Englishmen of all times, men of learning, of culture, of justice, of fortitude, of sanctity, men who stood out against the unlawful usurpation of governmental power, who defended the rights of the populace, who were opposed to the totalitarian state, men who were ready to die for their convictions, and who did die in defense of their inalienable right to serve God as their consciences demanded.

Block Booking, Blind Buying, and Play Date

TERRY RAMSAYE

Editor, Motion Picture Herald

[*Editor's Note.*—In view of the widely current agitation to abolish "block booking" and "blind buying" as the necessary step to reformation of the screen, AMERICA has asked Terry Ramsaye, who is the outstanding writing authority on trade practices in the motion-picture industry, to give us the facts concerning these two disputed points. Mr. Ramsaye believes that "play date" is a more important factor than either of the others.]

THE several recent and current attentions to the moral and social influences of the motion picture have brought into wide reference and considerable discussion the phrases *block booking* and *blind buying*, generally accepted as descriptive of the sales and distribution methods of the motion-picture industry.

The phrases have the while become something akin to a slogan in that school of social criticism which expects, or at least promises, the achievement of perfection by law. It is a common contention that by reason of "block booking" the motion-picture exhibitor, the individual theater operator, has to present the bad with the good, as it comes out of the can from Hollywood, and that because of "blind buying" he never knows what he is contracting for when he signs a film-purchase contract.

This contention contains just enough truth to make it sound plausible. Those many and vociferous persons laboring for a clean screen who proclaim the iniquity of "block booking" and "blind buying" are all, however, persons who have merely heard about it, most frequently from the exhibitor, who under the pressure of local protest has felt it necessary to avoid a personal responsibility for the pictorial wares offered in his theater. The accepted representation is that the exhibitor has found it necessary to engage to show in his house, as produced and delivered, a line of pictures over which he has no control whatever.

Examination of the actual workings of motion-picture selling and distribution, and the accepted and current and long-standing practices of exhibitors, reveals, for the length and breadth of the industry, a decidedly different sort of operation and a state of relations not at all accurately reflected by the iron-rimmed word *contract*.

In the swiftly moving and nimble-witted inside of the motion-picture business it has sometimes been caustically observed that "the signing of the contract is only the beginning of negotiations." This observation is in the immediate vicinity of the working fact in many motion-picture sales contracts between distributors and exhibitors.

A contract for a block of pictures is a method of wholesale or job-lot buying of product if, when, and as delivered. But "delivered" means played on the theater's screen. It immediately becomes evident that "play

date," a word that the public never has heard, becomes the finally effective element of the sale. The lay conception naturally would be that Mr. John Brown with the Bijou Theater on Main Street in Wiffletree, Kans., operating with a policy of two changes of program a week, would have, therefore, 104 play dates and in consequence would buy for his coming season 104 pictures. The fact is that he commonly enters into booking contracts, so far as he is able, which will enable him to pick as much as possible of the most successful product of the season from several producers. He may contract for a considerably greater number of pictures than he can play. As the season progresses he will also perhaps play "repeat" bookings of hit pictures in his blocks and he will make "spot" or single-picture bookings of such other hit pictures as appear from whatever source as far as his trading position will permit. By this he will come to the end of the season with an array of unplayed pictures on his contracts.

This list of unplayed product is a direct evidence of the operation of selection under the block-booking system as it is applied. For after the exhibitor has signed his contract for a "block" of pictures, he has yet to assign a play date for each one in the block.

The fate of the unplayed end of the contract depends on the agility of the exhibitor as a trader and the strength of his trading position. He may, and sometimes does, have to pay for the unplayed pictures. On the other hand, if he is the operator of an important theater and is otherwise fortified he may win a cancelation of the unplayed pictures of last season as one of the considerations of his contract deal for the pictures of the new season.

Endless factors enter into the many elastic adjustments of play dates to contracts. Distributors seeking maximum return, when playing on percentage terms, will delay the dating of the weak product to give the best-playing time of the week to the strong attractions. Other adjustments will be made to permit the alignment of desirable blocks of product for competitive situations. Playing time will be delayed also to make way for special productions superimposed on the season's planned and contracted output. Contracted pictures will be removed from the block for special exploitation and selling. The contract is always yesterday's deal which is being adjusted to today's business. The exhibitor is an initiator of proposals and adjustments and consequent adjustments are varied and numerous.

The block-booking method of selling, or buying, has been evolved as a prevailing trade practice in the motion-picture world by the sheer force of practicality, with the exhibitor sharing in the crystallization of the method quite equally with the distributor.

The obvious elasticity of "block booking" is an inevitable concomitant of "blind buying." It is, incidentally, important to make emphatic here that blind buying by the exhibitor is also blind selling by the distributor.

This blind buying and selling is made necessary, or at least commercially convenient, to the distributor and the exhibitor by a variety of reasons. First, it would be extremely expensive in capital requirements if any considerable proportion of today's costly pictures had to be made and held idle for long periods prior to market release and returned earnings. This investment cost would fall heavily on the exhibitor and his customers, the box-office public. Further, no season's product is ever delivered precisely as planned and announced because of the development of conditions and trends in the course of the season. Tastes and trends will require changes of title and treatment, substitutions of players and stories, modifications due to technological changes and all manner of unforeseeable factors in this living, growing industry in the service of mankind's day-to-day whims of taste and fancy. June cannot be sure of January's notion.

So it comes that the "block" which is presented to the exhibitor is made up of titles and casts *on paper*, prepared in the most promising and cautious anticipation of what the market will be when the productions are scheduled to arrive. When the selling season begins the exhibitor knows no more about what the succeeding weeks and months will bring than does the producer—buying and selling are blind alike, beyond the printed hopes of the announcement book.

A theoretical ideal is held up, and even discussed in terms of proposed law, by which every picture would be completed and presented for screen examination before it could be offered for sale. Only an extremely limited metropolitan minority among the exhibitors would be able to screen the pictures before buying. The season offers between 600 and 700 pictures, averaging somewhere in the vicinity of an hour and a half of running time. Today no one ever sees all of the product and few indeed see as much as a third of it. The theaters are dotted all over the map, served from exchange centers in some thirty-and-odd key cities. In thousands of instances it would cost the exhibitor more in traveling expenses and time to see the product than he now pays for film rental—and when he had seen it he would still not be prepared to leave the projection room and make irrevocable deals for what he had seen.

The further fact is that in the motion-picture industry a picture is an admittedly uncertain piece of merchandise until it has had actual box-office experience. In a very practical sense the real selling and booking of a motion picture begins *after* it has played its first first-runs. Even under block booking and blind buying the value of a picture and its ultimate returns are really established by its box-office performance, by its ability to succeed on the strength of its success.

Exhibitors and distributors trade in options on projected product, but they really deal in play dates—the picture on the screen to the public. All else in their

contractual relations is in the nature of negotiations, tentative, speculative, and fluid.

The proof is to be had by examination into typical exhibitor-contract files and distributors' records. It is to be found in the instance of one of the dominant distributors, for instance, that the most widely successful pictures of last season played 10,000 contracts while the weaker productions played about 4,000. In the case of another healthy but relatively smaller concern the top production played about 7,000 contracts and the weaker pictures little more than 3,000. The ratio is fairly constant across the industry. The influence of selection by the exhibitor, on the basis of box-office success, is evident and obvious and controlling, beyond argument.

It cannot be too emphatically said that selection is on the basis of box-office success.

Examination of the records discloses nowhere across the United States cancellations of pictures of strong box-office drawing power, no matter what their moral content and social values. Further, a study of the bookings of a certain great interior territory reveals a veritable snow-storm of cancellations of worthy block-booked pictures to make way on the screen for the presentation of an "independent" maverick picture devoted to the exploitation of nudism. Many cancellations in this instance were made under the adjustment arrangement by which the producers agreed to withdraw any picture made prior to the revision of the Production Code Administration on July 15, 1934, against which the exhibitor had organized local protest on moral grounds.

Currently under the NRA Code, which in some degree controls the distributor-exhibitor relations, a cancellation of ten per cent of the contracted pictures is permitted and provided. In practice the cancellations are likely to be found considerably greater. There is no evidence that the exhibitor generally who uses "block booking and blind buying" as his excuse and answer to social pressures is using his cancellation privilege in behalf of socially undesirable pictures. There is ample evidence that he uses his challenges and cancellations in behalf of his box office. Effectiveness is to be had when box-office interest and social interests are made to coincide.

While it is somewhat beyond the boundaries of this article, it may be observed that the interior and self-regulative processes by which the motion-picture makers seek to control the social and moral values of the pictures that go into the "blocks" appear to have more promise of final and continuing value. Only in a very limited degree is the corner grocer expected to be a pure food expert. Not a great deal more is to be expected of the exhibitor with the theater next door.

Down the years the exhibitor has been observed in seeking to exercise selection exclusively with the purpose of playing as many hit pictures as possible. The producer-distributor the while has sought to sell and get played as much of his product as salesmanship and all available pressures could put into the theaters, with an eye to maximum revenues. It has been the observation of some critics of the mechanism that distribution has been set

up more largely to support failures than to exploit successes.

In sum, in the commercial world of the motion picture, there is a buyer and a seller, each concerned with taking care of himself, each dependent on the other and both

dependent on the box-office public. Motion-picture practice always has been and is likely to continue a process by which the buyer and the seller play chess with each other and the while both seek to put on the screen whatever the public will pay for with the most enthusiasm.

The Washington Scene

JOSEPH F. THORNING, S.J.
Special Correspondent of AMERICA

Embattled Democracy

AS the Springtime gives promise of blossoms on the cherry trees in the Tidal Basin and Potomac Park, the influx of visitors to Washington becomes more and more marked. The highways leading to the Capital are crowded with automobiles which display license plates from every State in the Union, while the de-luxe trains of the principal railway companies are thronged with eager sightseers and tourists. The threat of an acute housing shortage around Easter Week and unmistakable portents of the advent of a host of self-invited guests at the height of the season have combined to induce some regular residents of the city to plan their own vacation in New York or Boston. The feet as well as the eyes of the nation are turning ever more eagerly and anxiously to the District of Columbia. The national center of gravity has shifted from Wall Street and LaSalle Street to Pennsylvania Avenue.

But the focus of this new interest in Washington is not the White House, or the new Post Office, or the Soviet Embassy on Sixteenth Street, but the legislative halls of Congress on Capitol Hill. Record crowds have been streaming in to practically every session of the Senate. The spectators come early and stay late. Whereas four years ago most of the visitors to the Senate galleries came in, looked around, and heard a few fragments of debate, they now arrive long before noon and hold their seats for hours in the hope that one of their favorite orators will take the floor.

The physical capacity of the galleries is very limited. Perhaps not more than 950 spectators can be accommodated with seats. Senate attendants, taking compassion on the multitudes that seek admittance each day, have allowed another 500 to stand against the walls or to be seated in the aisles. Even the little-frequented diplomatic section has been pressed into service. And, wonderful to relate, the wives and daughters of statesmen are beginning to show an interest in what their husbands and fathers have to say for the record. There is a special gallery for the immediate relatives of United States Senators and this spacious section is being taxed to capacity as it never was before.

Incidentally, it may be remarked that one who gazes about the Senate chamber and notes the scantiness of seating accommodations is apt to recall the turbulent scenes which attended the sessions of the Constituent

Assembly in Paris during the Revolution. Since that stormy epoch, when the rabble of the French Capital terrorized its own deputies and those of the provinces, the architects of legislative halls (carefully coached by the legislators themselves) have not provided more than a bare foothold in the chamber for the sovereign people.

Of course, the first and most obvious explanation that may be given for the unprecedented interest in government is the presence of the Senior Senator from Louisiana, Huey P. Long. He has more than a bodyguard in the galleries. His followers are numerous in the Capital, as they are in the nation. They often express their admiration for their leader in such audible and expressive statements as the following: "You can say what you want, but he is the cleanest-spoken man in this Senate." Others, unimpressed by his logic but acknowledging his fluency, declare: "Well, this much may be said for Long; it is no effort to hear his voice and he has a clear enunciation." As long as some of the members of the august upper chamber swallow their consonants and speak in a stage whisper, they will furnish a foil to the strident tones and flamboyant gestures of Senator Long. More than once in the debate on the work-relief bill, he dispelled long sieges of statistics, swept through the chamber like a breath of fresh air, and woke the crowd from a drowsy inattention.

Senator Long, however, is not the chief reason for the changed attitude toward governmental activity. The deep-seated cause of the new interest in law making is the character of the legislation itself. For the first time in the history of this country, society is passing through the fires of the legislative crucible. The work-relief bill was the spearhead of a whole host of social-security enactments. Government is called upon not only to supervise and watch over every business firm, every trade practice, and margin of profit, but also to provide for the basic needs and long-range contingencies which ordinarily were the province of the individual citizen or his family. The faith in social salvation by Act of Parliament is extreme.

The work-relief bill, for example, directly touches every citizen of the United States. The chief prospective beneficiaries, of course, are the 22,000,000 people now on the relief rolls. Then every supply company and every contractor has an eye on the building operations and materials to be used both on permanent governmental projects and on "made" work. The four-billion-odd

dollars appropriated in the joint resolution represent so much cream on top of the bottle, into which active and interested parties have already dipped siphons to draw off their share of the butter fat. Those who are not engaged on the receiving end are trying to reconcile themselves to the necessity of supplying the huge taxes which will be required to pay the bill. The Economy Act has taken a nose dive into an apparently bottomless pit.

This tendency supplies the clue to another contrast. In the last two years of the Hoover regime there was widespread criticism of the passivity of the Federal Government in the face of the rising tide of depression. The theory of the economic cycle was in full control and the lords of the manor, watching the flood waters creep up to the very portico of their mansion by the sea, depended upon the moon and the stars to exert their counter-attraction in due course and by the pressure of natural forces woo the wind and the waves from storm and fury to peace and prosperity.

With the advent of the New Deal, this hopeful hypothesis was definitely abandoned and powerful agencies of the State were mobilized to stem the flood as well as to repair the holes in the dike through which the ocean had penetrated. Reform and recovery were simultaneous objectives, but the emphasis was placed on reform. After two years of energetic grappling with the problem—two years of undeniable activity and courageous experimentation which some have characterized as adventure—several ancient evils have been eliminated, while a number of new perils have presented themselves to the startled gaze of embattled democracy. If the old devil was a policy of economic drift in the face of social disaster, the new demon appears very much like a spending drift in the course of which individual or corporate self-restraint is to be indefinitely suspended. The new policy bears on its face the aspect of unlimited, or rather limitless governmental expenditure. Is this a solution? Admittedly, it is only a stop-gap, a bridge that, it is hoped, will lead us from the chaos of economic anarchy to the paradise of a planned order of society. Is it any wonder that thoughtful observers can see in this tendency no small step in the direction of a new order where the Government will find itself the residuary receiver of the railroads, the banks, the industries, and the farms of a population that has collectively foreclosed on its elected representatives?

For this reason, it is refreshing, if not inspiring, to hear an analysis of the current trends expressed in clear-cut terms and with a wealth of philosophic background as well as practical experience. At the very climax of the debate on one of the most controversial features of the work-relief bill, before packed galleries and an unusually large audience of Senators, the Senior Senator from Massachusetts, David I. Walsh, arose to make what was undoubtedly one of the most forceful and clearly reasoned utterances of his career. He called the attention of the Senate to the fact that its members were "entering upon a course that may involve disastrous consequences leading to future discontent and unforeseen expenditures." Al-

though admitting the obligation of the Government to prevent starvation, he expressed concern over the new developments which would enable, if not incite, every citizen to turn to the Government to underwrite his job.

Senator Walsh put this problem in clear language when he propounded the following questions:

Once we accept the doctrine that the Government owes a job to those in necessitous circumstances, now on the relief rolls, rather than to those temporarily unemployed, I ask when and where will we ever stop? I ask, Senators, when will we ever stop appropriating \$4,880,000,000 each year, once we say that the Government is going to provide through a job more than a sustenance wage for the needy? . . . I think the situation is a very serious one; and the most serious thing is the possible continuance of the proposed system. I ask Senators how they are going to vote against another \$4,000,000,000 bill next year; and, in that event, for what purposes will the money be appropriated?

This is the crux of the whole debate in the present Congress, whether it deals formally with the NRA, the bonus, the silver policy, the banking system, unemployment insurance, old-age insurance, subsidies for the merchant marine, or new schemes of farm relief. The rate of Federal expenditure is paralyzing and, as far as the eye can see, the prospects are not for less taxation but for more and more. Confidence is the foundation of credit and the rather sudden faltering of confidence in the Capital in recent months is due to the plain fact that no solution has been devised for the economic dilemma save the dubious expedient of pouring out more money. It may be a necessary course under the present circumstances, but it is none the less a danger of the first magnitude that should be faced and, if possible, reduced to some reasonable proportions. Senator Walsh did a service to the nation in calling attention to the problem.

TO MARY THE MADONNA

How can I ask that you should turn your eyes
To me, when irresistible as flame,
Within the refuge of your arms there lies
The One Whom all the seraphim acclaim?
Source of all light and beauty, who can vie
With His eternal charm, Whose essence fills
So joyously tonight the earth and sky—
Desire of the everlasting hills!

Yet, if your sweet maternity should grant
The glance I seek, the gift will not be vain,
For in my heart against all future want,
Once gained, these shining favors will remain;—
To win the solace of your eyes' embrace,
To see His glory mirrored in your face.

ELEANOR V. SCANNELL

A BIRD'S CRY

Sharp, in the night,
A bird has called his mate.
The reeds are bent in fright.
The poplars dark and straight
Stretch their thin limbs across the breeze and sigh.
Under a fern, broken, the small wings lie.
Limp on the ground, choked in eternal rest,
Lies quiet and cold the little feathered breast.
From harsh plumbed firs the bird has called his mate
And sorrowful, the hill lengthens his cry.

FRANCES FRIESEKE

What Happened in Harlem?

REGINALD T. KENNEDY

IN the recent outburst of racial feeling in Harlem, what were the underlying causes? Is there a Catholic responsibility, and if there is, what is it? Is it not possible that a fair consideration of the problems and the events will absolve the Negro, in large part at least, and place the responsibility for the disastrous affair on the shoulders of others?

Let us first describe our locale for those who are not extremely familiar with the district. Beginning at 110th Street and Fifth Avenue and extending up to 118th Street between Fifth Avenue and Morningside Park, there is the Spanish-speaking district, with colors running from a deep black to an olive white. Northward from here and as far as 155th Street, there is the Black Belt with its huge colored population. This is the sector that is known to pleasure seekers as Harlem. Bordering the Spanish district on the east is a mixture of Jews and Italians; to the east of the Black Belt is an Irish section, and on the west the remnants of a once solidly German population that is now overshadowed by the Irish and a large group that can best be described as cosmopolitan.

It is worthy of note that those living on the borderline had only a slight fear of the Negro, while they almost completely mistrusted those from the so-called Spanish section. (It should be noted here that the word *Spanish* is a misnomer and is only used because Spanish in some dialect or other is the common language of this sector.) The whites shopped and trafficked with impunity in the Negro section, and it seems strange to record that the only ones who ever seemed to be unduly molested were strangers who in all probability antagonized the Negro by assuming unjustifiable superiority. It was only during the past few months that an air of uneasiness arose and the white inhabitants began to sense danger. What was the cause of this uneasiness? Why did it arise?

Some time ago, under the leadership of Negro organizations, pickets began to parade the Harlem streets. The stores, many of them chain stores, were not employing colored help, although a large part of the patronage was colored. As a matter of fact, the stores in hiring help did not cater to the buying population as a whole. For the most part the clerks were Jewish and the stores were in the hands of Jewish proprietors or managers. This may explain in part the sympathetic attitude of the white shoppers, few of whom were Jewish, to the picketing. A second factor is that an undue proportion of the shops were of the shyster variety, and undoubtedly many a Negro shopper was badgered more than once and nursed a longing for revenge in his heart. When the opportunity came, then, to wreak destruction, many a rioter felt that he was only repaying an old score.

Some of the stores backed down under the loss of patronage and hired Negro help, but the agitation continued and took the new angle of demanding Negro clerks in

proportion to Negro shoppers. The battle for their rights was carried on by the Negro in his newspapers and on street corners; but this was only one aspect of a general demand for equality. Young Negro leaders resented the turning of Harlem into a white man's playground; they resented the lampooning of the colored man on the stages of their own theaters; they attacked the vices practised by a portion of their own people; they fought against the relegation of the Negro to porter jobs; and they sought to change an educational system that placed the white man in a position of "world saver."

Of particular interest to Catholics, a religion which glorified the white man and made him spiritual superior over the black was resented. A racial regeneration in which the Negro would be supreme was preached, and as the doctrine gradually engulfed the mind of the colored man distant rumblings of thunder could be heard. It was inconceivable that such a vibrant policy as was preached from the street corners and press could remain pacific, despite the wishes of the leaders.

Within the past few months signs of unrest continued to appear. White people heretofore unharmed became aware of petty annoyances; small-time robberies and assaults became more frequent. Young hoodlums of both races paraded the streets in search of trouble. The times were ominous and Harlem was dangerous after nightfall.

Then the spark fell and the explosion of March 19 occurred. A sneak thief was reported killed and the crowd proceeded to wreck the store. Vigorous efforts by the police quieted the crowd until agitators from the Bronx appeared upon the scene. It was then that the real trouble began and the unhappy incidents of that Tuesday night followed. Now that the scene has become quiet, more sober minds may prevail. Intelligent Negroes may realize that they have received a setback by allowing the unruly members to disturb the good relations that formerly existed with their white neighbors, while the unruly may already have had their thirst for blood satiated. Despite the tension that existed even on the second day of trouble, there was discernible an underlying feeling of good will between sensible members of both races and a little added effort to please and be the good neighbor.

The flare-up has died away, but the smoldering fires of resentment will continue to burn as long as the inequalities and abuses rest as a heavy burden upon the shoulders of the Negroes. Exorbitant rents must be lowered; Negro help must be hired where Negro patronage bulks large; the Negro college and high-school graduate must be given a chance to show his ability; the white playboy must realize that Harlem is a community of 300,000 human beings and not a cesspool of vice; and the average white citizen must cease to look upon the Negro as only one degree removed from barbarism. One of the worst and most unjust mental impressions that could be

left upon New Yorkers is that Harlemites as a whole rose up in bloody riot on March 19. It must be remembered that only 3,000 people formed the mob that surged through the streets, playing havoc with life and property, and that such a number represents only one per cent of the Black Belt. Furthermore, would not a similar crisis have occurred if the incident had happened in a Jewish or Italian neighborhood?

Catholics in particular must abandon the practice of viewing the Negro as an outcast and invader. When the Negro first moved into Harlem and began expanding, Catholic people resented his very presence and even tried to prevent his attendance in parish schools. When the Negro came to worship in the House of God he was shunned, became the center of hostile glances, and was made to feel uncomfortable when he should have been welcomed as a brother. In his epistle to the Romans, St. Paul says: "But thou, why judgest thou thy brother? Or thou, why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ."

It was the Catholic's duty to protect the rights of the Negro and to fight for him as long as he remained the undefended underdog. There were numerous places for the white man to move to, but the Negro was hemmed in and was forced to make his abode in Harlem. If the attitude of the Catholic had been really Catholic at that time, Harlem would probably be Catholic now. By nature and temperament the black man is ideally suited for the simple truths and beauty of the Catholic Faith, and as the young Negro developed in wisdom and learning some of them would surely have received Holy Orders and today instead of Negro Communists there would be Negro priests.

The Communistic danger in Harlem is not so great at present as the Communists would lead us to believe. The average Negro has no appetite for the Red program. But potentially the danger is great. If the Communists continue to be the only ones really active in the fight for the just advancement of the Negro race, the black man will, by very necessity, gravitate to the only path open to him. It is here that the Church has its great opportunity. Whatever else may be said, good or bad, about the Negro, it must be admitted that he will listen to a sincere man and give that man a fair and just hearing. This is far more than can be said about many people of today who rush forward with preconceived opinions and will not budge from their prejudices despite all pleas and reasonings.

It would be a wiser policy to train Negro Catholics to carry the word of Christ to their fellows, rather than to send white lecturers into the district, because the colored man in his struggle for racial regeneration would be more friendly to one of his own race. But the white man could flood the district with Catholic newspapers, pamphlets, and books, Catholic musical organizations could give benefit performances for Negro groups, and Catholic New York could pay the expense of maintaining a Catholic Negro Action Group in Harlem. The Catholic teachings concerning moral laws and natural rights, social justice,

fair wages, equality in education, are the very things that the Negro is crying for. The Catholic fight against lynching and discrimination is the program of the Negro. The colored man, led by an ever-growing group of young educated leaders, is on the way up from the slums of vice and social injustice to his rightful position of equality with men of other races.

Will the Negro choose the Communistic path or the way of the Church? It is for Catholic New York to answer. Does the word *Catholic* mean universal or *white*? Did not Christ say, "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"?

Sociology

Canada's New Deal

ANTHONY TRABOULSEE

A NEW YEAR'S resolution that will echo through the corridors of time was made by the Rt. Hon. R. B. Bennett, Prime Minister of Canada, when, on January 2, he began a series of radio talks on the "State of the Nation," and his party's (Liberal-Conservative, better known as Tories) plans for its future. On January 4, Canada's New Deal took on definite form when Bennett sounded his second blast against the depression. He then promised the Canadian people several measures of social legislation, including unemployment insurance, revised old-age pension plans, health, sickness, and accident insurance, farm relief, and arraigned in characteristically vigorous words the present socio-industrial system for its inefficiencies and iniquities.

In the subsequent broadcasts, the Prime Minister brought forward other reform measures all of which will be enacted into law during the present session of the Canadian Parliament. In his fourth broadcast he promised radical revision of the Dominion Companies Act, particularly with reference to the issuing of no-par-value shares, and the evils of stock watering. He alluded to the newly formed Central Bank, lower interest rates, more abundant credit, and short-time credits.

Concluding the series of pre-session speeches over the radio on the eve of the opening of Parliament, Mr. Bennett appealed to all classes and creeds for support in his reform movement. Since that the old order had gone forever with its five evils of lack of control of the profit motive, the breakdown of international trade, collapse of the gold standard, disappearance of the open market place, and economic and social inflexibility, the Prime Minister asked the Canadian people whether they were willing to accept Communism or Fascism as substitutes for the old order. Or did they want a system "with a new conception of human relations, a realization that distribution and production . . . are but a means and not an end, and that end is the happiness and the welfare of the people"? A week or two after this address, Mr. Bennett acknowledged on the floor of the House, his indebtedness for this new social concept to a book,

"Lord Shaftesbury and Social Economic Progress," by the Rev. Wesley Bready, formerly a Canadian teacher, and now a missionary.

The reaction to the New Deal in Canada was favorable, with patches of dubiety in some quarters and shrill unreasoning anger among the followers of Lenin. The mental state of the nation may probably be gauged from the remarks of the Rt. Hon. William Lyons Mackenzie King, Liberal party leader, and Leader of His Majesty's Opposition, and the Hon. S. J. Woodsworth, Leader of the C. C. F. (Canadian Cooperative Commonwealth Federation), a small but a potentially powerful party of progressives. Mr. Woodsworth promised his support, but criticized the indefiniteness of the statements, and claimed that such a program had been advocated by his party for the past six years. This is true. But Mr. Woodsworth's thunderbolts lacked the Jovian quality of Mr. Bennett's. He lacked the power to make his measures viable, and had to content himself, Cato-like, with taking the breastworks of capitalism by attrition rather than by frontal assault.

Mr. King withheld his fire until after the opening of Parliament. There in a three-hour speech (a short one for him on such important occasions) he pledged support to Bennett, and urged speed. With the decks thus cleared for action, the first and probably the most popular of all the measures in the New Deal was introduced in the House on January 30, where it received its first reading. The bill was heartily received, but with some misgivings as to its constitutionality—that is, whether it was *intra vires* of the Dominion Parliament (the term does not mean the same thing in British countries as it does in the United States), since it did not make provision for those unemployed. Its contributory provision was also questioned.

The measure is closely patterned after the English Act, but with notable exceptions to provide for different conditions. It has been under study for almost a year by a corps of actuaries and statisticians, as well as by members of the Legal Department to determine its constitutionality. It has been held constitutional largely on the ground that the Dominion Government has now the power to legislate on matters involving the fulfilment of international treaties. Prominent features of the bill are these:

The bill creates a commission, styled the Employment and Social Insurance Commission, EMSIC for short. The Commission will consist of a chief commissioner and two others representing labor and employer, all appointed by the Government to serve for ten years, with compulsory retirement at the age of seventy. The Commission will utilize present employment-exchange facilities, and will try to extend the scope of the Employment Service of Canada, and to cooperate with cities, towns and municipalities in the granting of relief to those presently unemployed. It will also establish unemployment agencies throughout Canada to bring the jobless worker and workless employer together, and will seek to give assistance to unemployed persons not entitled to insurance.

The Act also creates another body, the Unemployment Insurance Advisory Committee (UNIAC) whose functions will be to check the operations of the above-named Commission, and to watch over the unemployment funds.

All workers over sixteen years of age, excepting those specifically exempted, both male and female, are eligible. They must be employed either at datal pay or piece rates. Eighteen classes of workers are not eligible, for the time being, at least. These include agricultural workers, domestic servants, teachers, fishermen, lumbermen, bankers, and those in the financial field, governmental employees, army and navy forces, agents and casual workers, sailors and fliers; also all non-manual workers receiving above \$2,000, or part-time workers whose remuneration is, in the opinion of the Commission, equivalent to over \$2,000, provided that any person, in respect of whom, contributions have been made for at least 500 weeks, may continue notwithstanding this part of the Act.

The amount of the contributions and benefits for the different classes appears below in the table. Contributions are made according to the English stamp system. Each employe will be provided with a book for stamps; at the end of every week, stamps will be pasted in it in the proper amounts. The book thus becomes his policy.

Contributions vary in amount according to age and sex. The table gives at a glance the contributions of employer, employe, and Government. The latter's contribution, it will be noted, is about one-fifth of the total of the other two. This is the chief difference between the Canadian and the English schemes. In England, the state pays one-third, the worker and the employer each a third. The fund, itself, in England, pays for the administration of the plan, unless costs exceed thirteen and one-half per cent of the receipts. In Canada, the costs do not come out of the fund, but are paid by the Dominion Government.

CLASSES	CONTRIBUTIONS			BENEFITS	
	Worker	Employer	Government	Daily	Weekly
Men (21 or over) ..	\$.25	\$.25	\$.10	\$1.00	\$6.00
Women (21 or over) ..	.21	.21	.084	.85	5.10
Men (18-20) .....	.18	.18	.072	.78	4.20
Women (18-20) ...	.15	.15	.060	.60	3.60
Boys (17) .....	.11	.11	.045	.45	2.70
Girls (17) .....	.09	.09	.036	.35	2.10
Boys (16) .....	.07	.07	.028	.30	1.80
Girls (16) .....	.06	.06	.024	.25	1.50
SCALE FOR DEPENDENTS					
Adult dependent				\$45	\$2.70
Child .....				.15	.90

Benefits do not accrue until forty weekly contributions have been made. After that, a worker will be entitled to benefits for seventy-eight days in a year, plus one day for every week's contribution made in the preceding year, less one day for every three days' benefits which have been paid during that period. Thus, a worker who had contributed for one year before he became unemployed would be entitled to seventy-eight days plus fifty-two days or 130 days. If employment is secured in the meantime, the unused days remain to his credit.

Receipt of benefit begins nine days after loss of work.

Benefits cannot exceed in the aggregate, whether on worker's own behalf, or for dependents, eighty per cent of wages ordinarily received. A worker will be protected from being deprived of benefits on account of stoppage of work, to which stoppage worker was not a party, or because he refuses a job at lower rates of pay, or on account of labor affiliations. Similarly a claimant for benefit will not be required to accept work if such is available through a trade dispute, nor an offer of employment at less than habitual rate of pay.

If employment is lost through stoppage of work because of a trade dispute, the insured contributor will be disqualified unless it can be shown that he or she had nothing to do with such stoppage. If suitable work is offered by the Commission, and such work is refused, or if insured declines to carry out the employment officer's directions, or if a worker is dismissed for misconduct, or if he leaves his work without just cause, then cause for dis-

qualification is established. Periods of such disqualification vary in length.

The procedure in case of loss of work is simple. The insured goes to his local exchange, where his case will be investigated, and the facts determined from his stamp book, and from the employer's records. The exchange manager will next try to get the insured a job. If after nine days wait no work is available, the office will determine applicant's scale of benefits. His benefit year begins then. If either worker or employer is dissatisfied with the findings of the local exchange officer, appeal machinery is provided for in the Court of Referees. This court is made up of one or more members chosen to represent the employer, and an equal number to represent the employee, with an impartial chairman, probably the County Judge. Further appeal is possible to an umpire, probably a Supreme Court Justice. The appeal is final. This is the first law of its kind in North America.

Education

Walking to School

PAUL L. BLAKELY, S.J.

IN Shakespeare's time, your boy walked to school. It is true that the Bard pictures his locomotion as "creeping," his mood as "whining," but at all events, the youngster came into the terminal under his own power. He walked; he was not borne thither in a school bus.

This custom of our ancestors seems to be going out of style, not in the fear lest one good custom should corrupt the world, but because the boys are refusing to walk. Hence school districts are sometimes quite distraught over the problem of transportation, as though the rising generation were a race of *apoda*, new drawn from the sea. I do not have in mind provision for transportation in country districts, which is an excellent idea. That, like the centralized rural school, it found lodgment in our brains only at this late moment, is but another commentary on the sluggishness of the human race. Rather, I take my instance from New York, where a youngster, or his fond parents, recently raised a tremendous pother because the local school board would not order the school bus to make a detour of half a mile to pick him up. The matter was pushed so vigorously that a ruling was sought from the State Commissioner of Education. That sensible official closed the case by remarking that any boy of thirteen, not a cripple or an invalid, ought to be able to walk half a mile to the regular bus stop.

How general may be the demand of parents that the school bus imitate the railroads in establishing a door-to-door delivery, I am unable to say. But that it is made at all is an indication of the debility and soft temper of these days. Once we were a hardier race, and it is not long ago that a prerequisite for office, more imperious than any stated by the Constitution, was birth in a log cabin. If to this qualification, the candidate could add

the fact that in his young manhood he had split rails, nothing was left for his opponent except an affidavit certifying that he had split more and larger and tougher rails. Lincoln, I believe, once remarked that if he had split all the rails attributed to him, he would have deforested the whole of Sangamon County.

It was taken for granted that all candidates had walked to school. Chances grew brighter when a candidate could show that to get to school he had to plow through snow drifts or ford flooded creeks. I once knew an old man who confessed that he hadn't gone to school very much; there were too many wolves and bears in his part of the country, and the older people were too busy to stop work on the farm to clear them out. Many of these tales were perfectly true. Our pioneer boys and girls walked to school, and thought little or nothing of it. You might ride to meeting on Sunday morning in the farm wagon, but school was a place to which you walked.

Like our children, our education has grown flabby. One night a number of years ago I found myself marooned in a country tavern, my only companion being a campaign "Life of James A. Garfield." I have forgotten the title the author invented for Garfield, in imitation of the "mill boy of the Slashes," which admiring followers conferred upon Henry Clay; but it was a sort of portmanteau phrasing to show that as the boy Garfield walked the tow path as an employe of a company which operated a line of canal boats. The future President was glad to get the job, because he wanted to go to college, and he needed the money.

I believe the story is true, but what caught me in this biography was a letter which years later Garfield wrote to a friend who had asked him whether he should send

his boy to college. "No," answered Garfield, in substance. "No boy should be *sent* to college. If he wants to go to college, help him, but first find out whether or not he is willing to work to go to college. If he isn't, life at college will do him no good."

Let us not say that the advice was trite, fustian, and somewhat priggish, like much of Garfield's political rhetoric. It may be all of that, but it embodies a principle which education, especially publicly supported education in this country, has completely set aside. To make education universal we soon discovered that we had to make education easy, but after that discovery education faded away. Its place was taken by a process which may be described as an effort (by the teachers) to stuff the young pleasantly with assorted facts. Frank Parker Stockbridge remarked not long ago in his syndicated column, that he walked to school every day, rain or shine, and the high school was at least three miles from his home. "Nobody had ever thought of providing free and easy transportation for school children in those days," he wrote. "We didn't even get free school books." That may have been the Dark-Age era in New England education, but I see reason in Mr. Stockbridge's conclusion, "We grew up with a pretty clear idea that anything we got out of the world had to be paid for, with money or with labor."

The modern idea seems to be that the school must be like the country of which the tramp sings, where bacon and eggs grow out of the ground down by the Rock Candy Springs, and nobody works. Small wonder is it if the pupil transfers the idea with which school has familiarized him to the world which he enters when school days have ended. It is a bad philosophy at any time, but fatal in the days of reconstruction on which we are entering. Almost a whole world is to be rebuilt, but it will never be rebuilt by men and women who have walked the easier ways from their youth upward.

Perhaps in the liberal arts college this theory of the easier ways has done more harm than in any other educational field, although I will not quarrel with those who point to our amorphous high-school "programs." All American colleges (with a few exceptions) give "credits" which in William S. Learned's fine phrase cater to the student's "illusion of permanent achievement." Many give little besides. The function of a liberal-arts college, writes Dr. Learned, in the current report of the Carnegie Foundation, is "to ensure a general education, in the sense of a mastered knowledge and a consequent appreciation of one's wider environment in various directions." The discharge of that function is, at least with many students, highly ineffective:

And it is ineffective because our notion of general education, if not void, is wholly without form; it lacks any rational aim that can be trusted to arouse an inquiring student mind, and it has no organized arrangements for an appraisal with which to make that aim specific.

This is merely a polite way of saying that after all these years, our program makers do not know what they want to do with the student, and if they did know, probably would not know how to do it.

Even the four-year college curriculum in its most purely "general" form is left a loose mass of rarefied impressions. Its beneficiaries have taken many courses in this and that, but they have never drawn together and considered the substantial major relations of human and material affairs as a whole, nor do they commonly possess even the basis for any philosophy of those relations. . . . We fortify it [general education] with a few "required" but unrelated courses that irritate more students than they teach. Thereafter students are advised to dip it up in casual samples as they please.

Are we, then, to go back to "the old uniform general curriculum consisting of a required series of courses for every student"? This solution is not favored by Dr. Learned. Referring to the curriculum of the professional schools, "uniform, systematic, and exacting," he believes that "our real task seems to be to organize our cultural values with something of the comprehensive precision that already characterizes the professional curriculum." I take this to mean that the liberal-arts college must know what it wishes to do, and how to do it; or, in Dr. Learned's text, that the college must keep "some adequate and definite intellectual purpose in view."

Hoc opus, hic labor. It is easy to talk about the aims of the liberal college, but if our success is merely the number of learned formulae which we evolve in the quiet of the study, it is a success not worth talking about. Still, talk is not all barren loss. It is something to know that the college must have an "adequate and definite intellectual purpose," or cease to be a college. For some American colleges seem no more purposeful than long tables of rumpled merchandise at a bargain sale.

With Scrip and Staff

AN admirably planned and staffed program is offered by the fifth Catholic International Conference of Social Service which is to meet in Brussels, Belgium, July 28 to 31 of this year, profiting by the World Exposition in Brussels this summer. The Catholic International Union of Social Service (III, rue de la Poste, Brussels, 3), which is holding the conference, will soon have completed its tenth year of existence. Founded at Milan in October, 1925, the Union comprises two separate sections: that of the Catholic Schools of Social Service, which includes thirty-two schools, and the section of Associations for Social Workers which contains ten associations, representing twelve different countries. The aim of the conference is "to attract attention to the fundamentals, the necessity and efficiency of social service in the world, to make known the Catholic concept of social service, and to put on record the useful activities of those graduating from such schools." The United States will be represented by Archbishop Hanna, Father John J. Burke, C.S.P., Miss Hawks, Miss Linna E. Bresette, Father Francis J. Haas, Father Samuel K. Wilson, S.J., Father Aloysius J. Hogan, S.J., and others.

Immediately following the aforesaid conference, the fifth International Congress of Family Education will

be held by the International Commission on Family Education (22, Avenue de l'Yser, Brussels), from July 31 to August 4. The general aim of this organization, which is not confined to Catholics, is to unite the efforts and studies of all those persons and groups who believe in the preservation of family life through the formation of character by means of education. The executive president of the organization, M. Paul De Vuyst, who has visited this country, has very specific ideas on how this can be done, and has gone into infinite detail through his publications and correspondence.

THE fine programs of these conferences demonstrate the strength of the Catholic position in their respective fields. They show the loftiest Catholic doctrines—religious, ethical—at grips with realities. Yet, without any derogation at all to the work of the conferences, they may indicate somewhat of a weakness in our present position as well. This is not a weakness in the teaching or policy of the Church—far from it—it is merely an indication that the teaching and policy of the Church are still somewhat too big for our minds, bewildered by the multitude of details to be dealt with on every side.

Both of these conferences, from differing angles, deal with the work of the Church in countries where the Catholic religion is already established as a visible and a canonical institution. They consider the problem of putting social ethics practically into effect in urban America, in Protestant and Catholic Europe. They do not consider social-service and family problems in mission countries. Obviously they cannot, in their limited amount of time, and it would distract and hinder their proceedings were they to attempt to do so.

Nevertheless, if it were a Communist program, there would be no difficulty in associating the problems of the culturally undeveloped countries with those of the more civilized. Social service and family education (or anti-family education) would be discussed in their relation to capitalism and imperialism. Capitalism would take care of the conditions at home, imperialism the conditions abroad. The Communist missionary front (in these fields) in Paris or London or Buenos Aires would not be separated from the similar front in the Congo or Cochin China. As a consequence, Communist propaganda in these outlying sectors, where today it is coming into direct conflict with the missionary work of the Church, would receive inspiration from increased interest in social problems at home. The study of home problems would be made a means for advertising and providing material means for the work in the outposts.

THIS is no argument for the superior attractiveness of Communism, which succeeds because of its artificial simplification of the issue. It is merely an indication that the matter of mission publicity has not been thought through. In his encyclopedic "Répertoire Africain," Henri Dubois, S.J., regrets the preoccupation of so much mission literature with "matters of piety, edification, and gratitude," and the paucity of "studies properly so-called,"

capable of attracting the attention of intellectually or socially influential circles. "As a consequence," he observes, "an extremely narrow view has grown up of mission work and of the bearings of this work. For many the missions are merely the baptisms of little Chinese or the adoptions of little blacks. People have but a very vague idea of the immense needs, the great works, and the entire life of the missions."

Mission appeals today are more heartrending than ever. The German missionaries, such as the Benedictine missions at Yenki, in Manchukuo, or at Kaifeng, in Honan, China, are in acute distress because the German regime, according to reports, has forbidden any mission collections to leave Germany: something entirely consistent with Nazi philosophy. Indian missions in the Northwest of the United States are menaced by the encroaching desert of drought-engendered dust, and have other problems as well. But their appeals are doomed to reach limited audiences until ways and means can be found whereby the missions can be demonstrated—amply, factually, convincingly—as being an essential contribution to those various causes which do enlist popular support and interest today: social and economic reconstruction, science, social ethics, art and culture, and particularly religion itself. This *can* be done. When it is adequately done a new page will be inscribed in the history of the missions.

THE PILGRIM.

Literature

Some Distinguished Biographies

JOSEPH J. REILLY, PH.D.

THE year just passed produced its share of fine biographies. A survey of the output reveals much honest work, real knowledge, and technical and stylistic excellence. It reveals also that the Stracheyan wave has subsided considerably and that the smartness, pretended omniscience, and itch for "debunking" brought in by "eminent Victorians" are on the wane. For this all lovers of authentic biography are duly thankful.

Some lives are so rich in human interest and compelling in drama that we never tire of having them retold: Mary Stuart's, Napoleon's, Lincoln's are cases in point; such too was Thomas More's.

Christopher Hollis' "Thomas More" has a variety of merits; it offers more complete details than Bremond's, more relief than Hutton's, more consideration of More as a writer than Sargent's, and more sense of form and of dramatic effectiveness than Father Bridgett's. It is a satisfying piece of work.

In More were united two dynamic influences often considered hostile, the Renaissance and Catholicism. On the one hand he was many sided, intellectually eager, imbued with the "new learning," and alert to the savor and vividness of life; on the other democratic, tolerant, free from intellectual pride, disciplined of will, so other-worldly that he laid life aside with a jest, so firm of faith that he sealed it with his blood.

Within a few weeks Thomas More will be canonized and his works as well as his name will be glorified before men. The time is peculiarly fit, for More has a unique significance for our generation. To an England which for four centuries has foregone spiritual for mundane things he will be an eloquent reminder that out of the Faith she rejected comes the noblest impulse to brave living and heroic dying. To men embittered by pessimism he comes as the prince of optimists whom no loss could cast down save one alone, and that an eternal one. Finally, to us who are bewildered by conflicting philosophies and demanded adorations of strange idols in forum and temple. More's life is one of the noblest answers ever given to the admonition of his Master: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Lepanto was one of the decisive battles of history, a triumph of civilization over barbarism, of the cross over the crescent. The victor, Don John of Austria, was a slender blond youth of twenty-three, who had already won fame by subduing the rebellious Moriscoes in savage fighting around Granada.

Don John's life was a tissue of romance. His father, the Emperor Charles V, committed the secret of his birth to a codicil of his will and meanwhile had John brought up in the family of an upright and discreet Castilian gentleman, Luis Quijada. The disclosure of his royal paternity failed to turn the lad's head and won him the favor of his half-brother, the King.

When the Turks swept the Mediterranean and menaced Christendom, Pope St. Pius V formed the Holy League against the infidel, a great fleet with 80,000 men was assembled, and the supreme command entrusted to Don John. The mighty victory of Lepanto followed crowning his reputation as the first captain in Christendom.

The remaining seven years of Don John's life proved to be an anti-climax: enforced delays and lack of funds coupled with the royal jealousy and procrastination conspired to frustrate his ambitions and in the event he lost temper, energy, and golden, irreclaimable years. Finally at twenty-nine he was named Governor of the rebellious Netherlands and pitted against the crafty William of Orange whose secret abettor was Elizabeth of England. It was a post for a master of diplomacy, not for an impatient young soldier, and the endless difficulties and torturing disappointments, the drains upon temper and health left Don Juan easy prey to an attack of malignant fever. In his delirium he raved of cavalry charges and cried out about betrayal and assassination. As the end approached, mind and soul grew calm and he died with Mass at his bedside and the consolation of the Sacraments. He was only thirty-one years of age.

Out of the tragedy and romance of this brief life Margaret Yeo has made in "Don John of Austria" a fascinating tale, too warmly colored perhaps for a grave biography but, like the life of that Mary Queen of Scots whose champion, liberator, and co-sovereign Don John once dreamed of being, a perennial lure for the biographer.

The eighteenth century, long considered coldly intel-

lectual and despiritualized, appeals to our day for certain essential similarities and a charm of its own. The latest result of contemporary research is a biography of Steele by Willard Connely which deserves to supplant Austin Dobson's delightful but inadequate monograph and George Aitken's authoritative but heavy two-volume life.

Steele was an important figure in one of the great periods of English literature and he filled a variety of rôles, for he was soldier, poet, dramatist, parliamentarian, man-about-town, sinecure-hunter on occasion, founder of the *Tatler*, co-worker with Addison on the *Spectator*, and in addition owner of a round face, a plump body, and a head as full of ideas as an egg is full of meat. No literary figure of his day remains so rich in zest, color, and human interest.

Steele kept a chariot, lived in an exclusive section of the town, maintained an expensive establishment, and dressed in the height of fashion, but paid the piper by being arrested for debt, borrowing money from everyone, even his butcher, and by staying away from home days on end for fear of encountering the bailiffs. Home was not always a refuge from trouble, for Steele's wife (Mary Scurlock that was) had a temper not always sweet as well as a husband who would at times have driven patient Griselda herself into a passion. Sometimes she upset Steele's equanimity or stung him to a protest but he was soon on his knees at her feet again. Steele called her "Dear Prue" and worshipped her all her life, embalming his devotion in some of the most quaint and delightful love letters ever written.

Steele is anything but outmoded. He was far in advance of his day, insisting that women should have an opportunity for better education, be admitted to business, and constitute half of every jury. He had literary talent: Hazlitt, greatest of English critics, esteemed him above Addison and backed his preference with good arguments. In the history of journalism, criticism, drama, and the essay he remains conspicuous and significant.

In this carefully documented and lively biography it is not only Steele who takes on the color and vesture of life but his friends and acquaintances many of whom were mere names before.

The task which Hilaire Belloc has set himself of re-appraising some of the great figures in modern history is carried on with amazing diligence and considerable success. Belloc is saturated with English history, brings to the study of it refreshing courage, independence of judgment, and a point of view which is enriched by being partly Gallic. Whether one agree with him or not, his brilliant challenges of traditional estimates must provoke fresh study from which truth is certain to be the gainer.

Belloc's "Cromwell" is a typical instance of the Bellocian method. It is straightforward, aggressive (though less aggressive than usual), resolves the man and his times into their essential elements, and by skilful repetition makes those essentials unforgettable.

Belloc's chief interest is in Cromwell, the man, whose genius was not as a statesman in the field of domestic politics or of foreign relations but as a cavalry com-

mander whose gift was revealed only in the stress of war and at middle age. The key to his life is found in his Puritan fanaticism and in his reluctance to assume the burdens of rulership. The former explains the outrageous conduct of his campaign in Ireland, the latter his repeated and disastrous endeavors to thrust responsibilities from his shoulders to those of some form of Parliament. Why, then, did he connive at the death of Charles and seize upon supreme power? Belloc's answer is "fear," for, if the reaction in favor of Charles had prevailed and he had regained the throne, Cromwell's life would have been the forfeit.

The impression left by this study is satisfying for it offers acceptable explanations of a man who has been the object of such detraction on the one hand and adulation on the other that he has become traditionalized into either a devil or a saint. Belloc banishes both myths and by following Cromwell even to his deathbed completes the picture of a man weakened by gruelling campaigns, burdened by administrative duties he hated and by foreign problems he could not understand, crushed by the untimely death of two of his daughters, and darkened in soul by fears for his eternal salvation.

Ironically enough the finest biography of any military leader of the Civil War up to now was the work of an Englishman. This ceases to be true with the publication of Douglas S. Freeman's "R. E. Lee," into which went twenty years of research, and judgment, sympathy, and insight in almost perfect combination. This is high praise but the result deserves it for, all things considered, this is the most notable biography yet produced in America.

Dr. Freeman has at his finger tips not only every volume published by on-lookers and military authorities but diaries, letters, and source material of all kinds; at the foot of his pages references are piled like drifts; he is able from hour to hour to locate Lee during the course of every battle and to follow the action of divisions, brigades, and even regiments. Such a wealth of material might easily have glutted these pages, obscuring Lee, and leaving the panoramas of battle hopelessly befogged. The marvel is that Dr. Freeman avoids these almost inevitable disasters; more especially as, by the terms of his own method, he reveals to the reader only such knowledge as Lee himself possessed at a given moment. Thus, like a member of the commanding general's own staff the reader shares his anxieties, his perplexities, his impatience, and, when his strategy stands triumphantly justified, his exultation.

Lee had his dark hours: the death of Stonewall Jackson, his "right arm," the failure to win at Gettysburg, the closing scenes at Appomattox which it is impossible to read without emotion. He had his high moments, too, the highest of all coming on the afternoon of his dazzling victory at Chancellorsville when his soldiers, recognizing him as he cantered down the road, burst into a wild demonstration that rose high above the roar of battle. Dr. Freeman's comment is touched with eloquence: "It was the supreme moment of his life as a soldier. The sun of his destiny was at its zenith. All that he earned by a

life of self-control, all that he had received in inheritance from pioneer forebears, all that he had merited by study, by diligence, and by daring was crowded into that moment."

In estimating Lee, the soldier, Dr. Freeman is temperate. It was not he but a Northerner, Theodore Roosevelt, who wrote: Lee "will undoubtedly rank as without any exception the very greatest of all the great captains that the English-speaking peoples have brought forth." In presenting Lee in the difficult post-war years, Dr. Freeman pictures an exemplary citizen dedicated to a noble and practicable patriotism, a popular idol whose enormous influence was all for reconciliation, an educator whose moral genius made a small and traveling college great. Thus from this fascinating two-thousand-page study Lee emerges to the life, an heroic, appealing reality in whom many of us see the most nearly perfect product of western culture.

A Review of Current Books

Clerical Cosmopolitan

MY OLD WORLD. By Abbé Ernest Dimnet. Simon and Schuster. \$2.50. Published March 26.

ABBÉ DIMNET has long been the admirer and friend of many Americans. A few years ago his book treating in a most human and popular manner some very ancient rules of logic made his name known to intellectuals, both of the genuine and false variety, throughout the land. Americans, despite multitudinous signs to the contrary, were, it seems, interested in thinking; indeed, they were even willing to have what was in its origin a natural function exalted to the name and plane of an art. Thus, if in no other way, Abbé Dimnet did a great service for the Republic of the West.

But there can be no questioning of the Abbé's friendliness toward America and Americans. His present volume attests to this fact with a genteel but firm candor. May he ever remain our friend! French of the French, yet possessing a most intelligent understanding of our country, he can truly fulfil the mission of an ambassador of good will (perish the term!) to us from *la belle France*.

The author explains the title and purpose of his book:

Probably each one of us has his own old world, that is to say, the time when he was less conscious of reacting upon his surroundings than of being nurtured by them. When we speak of these faraway days we are seldom inclined to be boastful; what we try to convey is the impression which remote objects, elusive sensations, evocative sayings, or as we say, characters-out-of-a-book have left upon us. My real object has been to help the reader . . . to re-enter the world of his own dormant past.

The Abbé recounts, with a nice modesty, his steady development from a provincial French boy to his present distinguished position of a cosmopolitan priest. This transformation was due to a happy combination of native gifts, timely opportunity, and a determination not to permit himself to be intellectually cramped. After a first-rate course in the classics, Dimnet passed on to the study of philosophy, did some teaching, and then took up his course in theology. He criticizes his professors of philosophy for their slavery to the textbook, his mentors in theology for their inability to correlate their great subject with Christian life. The teachers of philosophy and theology in our seminaries and universities may bristle at some of the Abbé's remarks. *Ipsi viderint!* One of their bright boys may write a book in the days to come.

Other interesting chapters in the book tell of the Abbé's participation in the French Labor movement, in that of Modernism and his development as an English stylist.

THOMAS J. LYNAM.

Shorter Reviews

WAR IS A RACKET. By Smedley D. Butler. Round Table Press. \$1.00. Published March 15.

GENERAL BUTLER has written a lively little book. He discusses the following headings: "War is a Racket," "Who Makes the Profits?", "Who Pays the Bills," and "How to Smash This Racket."

General Butler has his faults, but he has been under fire 121 times and has twice been wounded in action. He is no tea-party militarist or arm-chair patrioteer. His style is vigorous, rough, and at times even vulgar. But he has a strong appeal to the average man, who must be wounded, gassed, and killed when war is raging. The General champions taking the profit out of war, arming for defense not aggression, and above all, he advocates a referendum before war is declared. Those only should vote who must fight in the war. Seventy-six-year old officials of munitions plants, and flat-footed jingo journalists should not share in the referendum. The reviewer would also exclude clerical militarists. In a word, this little book debunks war. Uncle Sam can defend his shores against invasion. *Voilà tout!* General Butler is fed up with collecting debts, salvaging the exchange, and making the world safe for democracy. Those panting to spend billions of treasure, and to shed torrents of blood in defense of the Open Door will be vexed at this book. But the man in the street will learn from it the root causes and chief effects of war. If bankers, industrialists, jingo journalists, politicians and their ilk could be mobilized, war would cease to be a menace. At least we can strive to check their cashing in upon the blood of our young men, and upon the tears of our mothers, wives, and sisters.

L. K. P.

ELEMENTARY PRINCIPLES OF ACTING. By Edward J. and Alice B. Mackay. Samuel French. \$2.00.

SCENES FOR STUDENT ACTORS. Edited by Frances Cosgrove. Samuel French. \$1.50.

BASED on the *Art of Acting* by F. F. Mackay, the first book would be an excellent text for public-speaking classes. It explains clearly and succinctly the mechanics of true speech. The fifteen chapters of the book are devoted to the analysis of correct breathing, emotions, utterance, quality of voice, force, stress, inflection, time, gesture and pose, etc. There are numerous examples to illustrate the use of artificial language. In an age of slovenly speech this book ought to be an excellent guide to the teacher who wonders how he will be able to fill out the period of public speaking. As an example to show what a masterly grasp the authors have of their subject, the chapter on Utterance gives specific definitions and examples to illustrate the seven modes of speech. At the end of each chapter is a list of helpful questions for the teacher.

The second book is a companion volume to the former, for it consists exclusively of dramatic selections from new plays. It is divided into short selections for one man, one woman, two men, two women, and for group scenes. The selections are from all the successful recent plays of Broadway, from *The Last Mile* to *Cavalcade*, *Wednesday's Child*, *Moor Born*, etc. Although the primary purpose is to prepare students in professional dramatic schools for the stage, it could readily be adapted for college classes, and should be in the dramatic society library. R. A. P.

UNROLLING THE MAP. By Leonard Outhwaite. Reynal and Hitchcock. \$3.75. Published February 18.

ADULT and juvenile readers alike will find high adventure in this book, a novel and successful synthesis of the thrilling history of man's century-old search into the unknown world. The author has crowded into a few hundred pages the story of ex-

ploration—from the puny efforts of the Egyptian Hannu to the sparkling achievements of an Amundsen and Byrd. The story leaps across space and time, yet loses nothing of breathless adventure. We learn not only how explorers went from place to place, but we can envisage what ideas, what dreams moved them to weigh anchor or organize expeditions into the dreaded unknown.

Gordon Grant has contributed fifteen original drawings of famous ships of exploration. His sketches are delightful and the appended descriptions reveal the expert. To assist the imagination there are fifty-six silhouette maps, each showing by its darkened portions the unknown territory at a given period. As the long arm of exploration reaches out century after century, the maps become lighter until we have the luminous map of 1935 unrolled before us.

Attractively printed and bound, this book should be an inspiration to every youngster and an incentive to learn more about really courageous men. Professors of history in secondary schools, and even in general college courses, may profitably recommend it, despite its cost.

D. E. P.

Recent Non-Fiction

CHARLEMAGNE. By Douglas Woodruff. Charlemagne comes alive for us in this little book of less than 200 pages. The author does not pelt his reader with footnotes, but he has read the sources, beginning with Einhard and continuing to the latest academic battles of Germanophiles and Francophiles, and he gives information in a clearly cut style. As is fitting in a writer whose first work was satire, Douglas Woodruff wears his learning lightly. But he has the learning. This is the best short life of Charlemagne hitherto published. (Appleton-Century. \$1.50)

THORNDIKE-CENTURY JUNIOR DICTIONARY. Children under high-school age will find this new dictionary attractive in form and easy to use. It will give them the information they seek in words they are able to understand. For the book there can be nothing but praise. Two dollars is a small price to pay for so unusual and well-devised a book. (Appleton-Century. \$2.00)

SOCIOLOGY. By Paul J. Glenn. The subtitle, *A Class Manual in the Philosophy of Human Society*, indicates fairly well the scope of the book. Feeling that in many textbooks of sociology "basic doctrine is scamped," the author devotes the major portion of his work to establishing and explaining those principles of philosophy and theology upon which a Catholic sociology must rest. Social workers and students of sociology who have not followed a course of philosophy will find the book useful, and others, both in and out of college, can read it with profit. In the reviewer's opinion the section on the structure of society would have contained a discussion of vocational groups. So important are these quasi-natural associations to the mind of the Holy Father that he declares their re-establishment must be the aim of social legislation. (Herder. \$2.00)

TUBERCULOSIS: A BOOK FOR THE PATIENT. By Fred G. Holmes, M.D. The Chief of Staff of the Good Samaritan Hospital, Phoenix, Ariz., present a volume of good advice and information for the tubercular individual, but points out that "he who doctors himself has a fool for a doctor." He discusses the early stages of the disease, symptoms, various methods of treatment, the process of recovery—all in an interesting style and clearly presented and informative manner. Some of his remarks on abortion are philosophically askew. (Appleton-Century. \$2.00)

ST. BASIL. By Roy J. Deferrari. This is the fourth and final volume in the Loeb Classical Library dealing with the works of the great Caesarean Bishop and Doctor. Reproducing the Greek text, it carries along with it an English translation of St. Basil's *Letters* and his *Address to Young Men on Reading Greek Literature*. It is well and carefully done, and while it will be especially serviceable to Greek students, the English version should have a popular appeal to all Catholic scholars. Bishop Basil's *Letters* stand out for the variety and beauty of their style and at the

same time are rich in contemporary historical and theological allusions. The *Address* explains the Christian approach to pagan literature and the profit to be derived from its reading. (Harvard University Press)

THE RICHES OF CHRIST. By Bede Frost. This volume will probably be highly appreciated by High Church Episcopalians and Anglicans, for whom it is intended, though the author follows the new vogue of continually alluding to his readers as "Catholics." There is a reading for each day in Lent intended to suggest thoughts for meditation and mental prayer. The volume evidences the move among sincere non-Catholics to encourage mental prayer amongst them. (Macmillan. \$1.75)

OUTLINES OF BIBLE STUDY. By John C. Dougherty, S.T.L. Among the many proposals made for deepening the spiritual life of Catholics and putting them in contact with the mind of the Universal Church one of the simplest and most practical is that of encouraging the study of the Bible, the precious heritage of Christianity and the inspired Word of God. Father Dougherty's handy volume, attractively illustrated, conveniently arranged and supplied with tables and marginal headings, is excellent for such a purpose. Primarily for classroom use since it is the result of the author's own experience, it is also well suited to study groups and to private reading. A general introduction, a brief analysis of the books of each Testament, are followed by carefully selected readings from the Bible. (Bruce. \$1.80.)

THE CARPENTER. By David McAstocker, S.J. This little volume of ten chapters is a series of practical reflections on the instructive lessons hidden in the life of Christ's foster father. Around the virtues that characterized St. Joseph, Father McAstocker gathers a wealth of practical devotional material that, while it excites love for Joseph, will make the reader aspire to become more like to him. With Capital and Labor at odds, employers and workers will find in *The Carpenter* helps better to attune themselves to the Christian ideal about labor. (Bruce. \$1.00)

SANT' ANGELA OF THE URSULINES. By Mother Francis d'Assisi, O.S.U. The fourth centenary of the foundation of the Ursulines prompts the writing of this brief and interesting volume. It is a combination of history and romance, though the latter does not destroy its biographical value nor obscure the Ursuline spirit it purposes to depict. It makes informative and inspiring reading, and contains much that is useful. (Bruce. \$1.50)

THE VICTORY OF CHRIST. By Dom Anscar Vonier. It is a commonplace in Catholic theology that Christ through His Incarnation and Passion conquered Satan, sin, and death. What this victory of the God-Man means is splendidly developed and in a popular way in this newest volume from the pen of the Abbot of Buckfast. It is a book for believers that will generate in the earnest reader new enthusiasm and love for Christ. Unfortunately, its make-up is marred by one or two serious misprints. (Kenedy. \$2.00)

LIFE OF BLESSED CATHERINE LABOURÉ. By the Rev. Ernesto Casinari, C.M. The story of Blessed Catherine, saintly Sister of Charity occupied in humble every-day tasks, with a strong devotion to duty, and with an abandonment to the Divine Will that may well be an example for this day and generation. To her was revealed the Miraculous Medal on November 27, 1830, devotion to which increases as the years go by and through it veneration of God's Blessed Mother. In the midst of an unbelieving world the contents of this book should serve as a stimulus for pious souls and manifest to them how extraordinary are the ways of God with the humblest of His followers. (Herder. \$1.25)

LIFE OF S. LOUISE DE MARILLAC. By Sister Mary Cullen. Mother Cullen's adaptation for children of De Lambel's biography is apt to inspire not only the juvenile readers for whom it is intended but grown-ups as well. The incidents of St. Louise's life form a fast moving fairy story in which the magic is God's Grace, the love that of the Sacred Heart for the sinful and the sick, and the romance that of God's children working their way to heaven in the Communion of Saints. (London: Sands. 2/6)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

For Beda

To the Editor of AMERICA:

If any of the readers of AMERICA have any second-hand books on psychology, sociology, liturgy and missionology, the writer would greatly appreciate them for the Beda College at Rome. As many of your readers may know, this college educates convert Anglican ministers for the Catholic priesthood, a work most dear to the heart of the Holy Father. Any books, by American writers, on the above subjects which can be spared will be very gratefully received by the writer, who will acknowledge same, and forward them to the Beda College.

5 Park Street,
Brookline, Mass.

WILLIAM E. KERRISH.

A Catholic Bookshelf

To the Editor of AMERICA:

A Catholic bookshelf in the public library is the way Catholics of Dubuque, Iowa, have solved the problem of the dissemination of Catholic literature. As in all movements, someone had to be the instigator. Here it was the Rev. Nicholas Steffan, a professor of religion in Columbia College. Father Steffan had in mind a Catholic center or reading room where Catholic books and pamphlets could be obtained. In the Spring of 1934, the film, "Through the Centuries," was secured by Father Steffan for a showing in Dubuque. The sum of \$140 was realized—the beginning of a fund for the purchase of Catholic books. A list containing titles and authors of 500 Catholic books was sent out to Catholics in the city of Dubuque, with a letter, from the Dubuque Council of Catholic Women, asking for donations of the books listed or for money to purchase books. Response to this appeal was very gratifying.

Space in the reference department of the Carnegie-Stout Free Public Library was obtained for a Catholic bookshelf. The Catholic bookshelf made its appearance on October 15, and in five months has acquired more than 300 volumes, mostly donations. The bookshelf is easily accessible to non-Catholics as well as Catholics. Books on the Catholic bookshelf become the property of the Carnegie-Stout Public Library. They are numbered as are other books in the library, circulate the same as other books, and are checked out and in by the regular librarians at the main desk. Catholic books in the library before October 15, were not disturbed or removed to the Catholic bookshelf. And Catholic books purchased by the library from the library fund will not be placed on the Catholic bookshelf.

In the reading room of the Dubuque Public Library are to be found AMERICA, the *Commonweal*, the *Catholic World*, the *Catholic Daily Tribune*, and the *Witness*. Owing to the very high per-capita circulation of books in the Dubuque Public Library, the Catholic bookshelf, undoubtedly, has been placed where it will do the most good.

Dubuque, Iowa.

ANNE MEYSEMBOURG STUART.

Kind Words

To the Editor of AMERICA:

Variety is the spice of life. For which reason I want to thank and compliment you for the "Parade of Events" now appearing in AMERICA. Whoever picks out and condenses those items is good.

Winnipeg, Manitoba.

FRANCIS F. EVANS.

Chronicle

Home News.—On March 23 the Senate, voting 68 to 16, passed the Administration's work-relief bill, which carried an amendment for further remonetization of silver. The measure appropriates \$4,880,000,000 "to provide relief and work relief," with discretionary powers to the President in expending that amount, subject to certain limitations. The President is authorized to fix the wages payable on work projects, provided that they do not degrade private wages. The House on March 26 voted down a silver-inflation amendment, and sent the measure to conference. It was reported that the Work Relief Board would include Secretary Ickes, Under-Secretary Tugwell, Relief Administrator Hopkins, and Rear Admiral Peoples, although the President would personally supervise the \$4,880,000,000 fund. On March 22, the House voted 318 to 90 for the Patman bill, which would effect immediate payment of the veterans' bonus by \$2,000,000,000 in greenbacks. The measure went to the Senate. On March 27 the House passed four bills providing for strengthening naval defense. On the same day, before the Senate Munitions Committee, Bernard M. Baruch advocated legislation to prevent wartime profiteering. He expressed agreement with the Committee's program of heavy taxes on surplus profits and a policy of "pay as you fight." On March 21 Donald R. Richberg was appointed acting chairman of the National Industrial Recovery Board. On March 22 President Roosevelt expressed his determination to get a bill from Congress giving the National Recovery Administration an extension of two years. On March 25 it was reported that the Government would drop the Belcher case, considered its strongest test of the constitutionality of the NRA and other New Deal legislation. This was confirmed by the Department of Justice two days later, at the same time that President Roosevelt asked it "to give every assistance" in enforcing compliance with NRA codes and taking vigorous action to prevent or punish violations. Dust storms swept over Colorado, Oklahoma, Kansas, Missouri, and Texas, at intervals from March 22 to 27, and a major revision of the Government's farm program seemed likely as a result. On March 22 the President sent a message to Congress urging the passage of new pure food, drug, and cosmetic legislation at this session. He did not specify any of the several bills now before Congress. On the same day, the Senate Commerce Committee reported out the Copeland bill, voting nine to six. On March 25 the President left Washington for a fishing cruise in the South, after a sudden improvement in the condition of Louis McH. Howe, his secretary. Secretary Hull, in a radio address on March 23, urged a vigorous effort to rebuild the international trade of the nation. In a letter to the convention of the California Republican Assembly on March 23, ex-President Hoover denounced the activities of the Roosevelt Administration as "un-American regimentation and bureaucratic domina-

tion," and called upon the Republican party to lead the nation "in defense of fundamental American principles."

The Administration and Mexico.—On March 25 in Washington Archbishop Curley launched a vigorous and pointed protest against the Administration's blocking of public hearings on the Borah resolution. Although a million resolutions and letters had been sent to President Roosevelt and Secretary Hull, said the Archbishop, "the Administration has given instructions to frustrate further efforts either on behalf of persecuted Christians in Mexico or with regard to a fair, impartial investigation of alleged violation of American rights." He reiterated that "failure to take similar action at this time is not due primarily to the Senate or to the Foreign Relations Committee but to the Roosevelt Administration."

Anglo-German Conversations.—The long-heralded conversations between Sir John Simon, British Foreign Secretary, Anthony Eden, Lord Privy Seal, representing Great Britain, and Reichsfuehrer Hitler and Baron von Neurath, representing Germany, took place in Berlin. An official communiqué issued after the conversations said that the meeting had resulted in a complete clarification of each other's viewpoint and that both parties were convinced of the utility of the conversations. Security, armaments, the League of Nations, air forces, were among the topics discussed. Herr Hitler is said to have declared that Russia is not a true friend of peace and that her constant aim is the Bolshevization of Europe. As the purpose of the conversations was merely exploratory, no attempt was made to reach an agreement on any point. Herr Hitler was described as having been extremely frank in expressing Germany's viewpoint. Germany had not the slightest intention of attacking Russia or any other nation, he declared, but Germany on the other hand did not wish to play Russia's game by joining mutual security pacts favored by Moscow.

Germany and Austria.—With regard to non-intervention in Austria, Hitler was represented as agreeing to it, if all other nations concerned would also agree, and if the Austrian people were given the opportunity of expressing their preference in the matter of their government. Germany's re-entrance into the League of Nations could only be considered after her claims to equality were admitted and the League was reorganized. Future arms negotiations hinged also on an equal status for Germany. When a proper plan for all-around limitation is laid before her, Germany will meet it man for man and gun for gun on a basis of equality, he said. The injustices of the Versailles Treaty, from the German viewpoint, and the "bleeding" borders resulting therefrom were also candidly discussed. The Fuehrer intimated Germany's desire for at least an economic union with Austria, for an air force equal to that of England and France, the level to be determined by Russia's air strength, and for a navy of about 400,000 tons, sufficiently strong to protect her Baltic interests.

Russia and Great Britain.—It was announced in Moscow on March 21 that Anthony Eden, British Lord Privy Seal, would be received by Joseph Stalin, Soviet dictator, on March 29 or 30. On the same day he would confer with Premier Vyacheslav Molotov. His stay in Moscow would be very brief. The utmost anxiety was professed in Moscow as to Germany's military ambitions, and hopes that they would be checked by Franco-British aid. A new report, issued by the Interconfessional and International Relief Committee, under the presidency of Cardinal Innitzer, Archbishop of Vienna, analyzed press accounts of conditions in Russia and prophesied a fresh famine crisis in 1935.

Lithuanians Versus Nazis.—On March 26, four death sentences and many long-term imprisonments were handed down by the military court at Kaunas, Lithuania, that had been trying 126 Nazis accused of attempting a coup d'état of Memel. Many Memel Nazis claimed discrimination and charged that the Lithuanian Government was attempting to govern Memel by a directorate. Four protest meetings were held in Berlin where leaders attempted to arouse an apathetic crowd. This agitation, however, caused the Lithuanian Government to reinforce her garrisons along the border. The Lithuanian Legation in Berlin was reported to have received many threatening letters.

New Polish Constitution.—A new Constitution was adopted to take effect in the early summer. The new system was described as one of true, efficient democracy permitting the executive to function without the necessity of truckling to parliamentarianism. The Polish Government, it was reported, made formal representations to Berlin to the effect that German conscription had created a European situation regarded as extremely grave by Poland.

Mussolini's Million.—On March 23, Premier Mussolini called the 1911 class to the colors. Two days previously he ordered the 1913 class to remain under arms for an indefinite period. These orders together with other similar moves, taken while the three-Power conference was being held in Paris, meant that Italy would have by April 1 a force of more than 600,000 men in barracks, not including the troops already serving in the colonies. Trained, fully armed, and ready for instant action also was an additional force of about 350,000 Fascist militia, comprising a total of 1,000,000 men. Meanwhile on March 25 another dangerous "border incident" occurred when a native soldier was shot by Abyssinian troops in Eritrea. This caused some excitement in Rome, but it amounted to nothing compared to the report received there on March 27 that Germany had offered to send air and military advisers to the Abyssinian King, and even to supply him with 300 armored cars. Interpreted as a direct and grave affront to Italy, this report was immediately and emphatically denied by Government authorities in Berlin.

Japan and the League.—Japan's notice of withdrawal as a member of the League of Nations expired on March 27. Uchiro Yokoyama, Japanese permanent delegate to the League, expressed the opinion that all Japan's juridical rights and obligations were thereby ended but that her relations would continue less directly, because the League could not ignore the existence of Japan as a world Power, nor could Japan ignore the League. Owing to the uncertainty of the League covenant as to the facilities for a member's withdrawal, due to the Covenant's requirement in Article I, paragraph 3, that the member's obligations should all have been fulfilled, there was considerable dispute among the various national representatives as to whether Japan was really able thus to terminate its connection with the League, although the Japanese view appeared to be endorsed by the League secretary general, Joseph Avenol. As regards Japan's mandated islands in the Pacific, the sentiment of the League appeared to be that there was nothing to prevent Japan from continuing to hold the mandate, as long as Japan reported regularly thereon, as Mr. Yokoyama declared that his country intended to do. At any rate, the mandate question would not arise until November.

Little Entente States Confer.—During the last days of March, Rumania's Foreign Minister, Nicholas Titulescu, visited Belgrade and Bratislava to confer with both the Yugoslav and Czechoslovak Governments regarding Rumania's foreign relations. After leaving Bratislava, Titulescu was scheduled to meet in Paris, London and Brussels with the French, British, and Belgian Governments. After the conference at Belgrade with Premier Yeftitch, Titulescu made a statement that his Government and Yugoslavia were in accord regarding international problems. No mention was made of the touchy problem of the introduction of conscription in Hungary and Bulgaria, or in Austria. Dr. Benes, Foreign Minister, after his meeting with the Rumanian Foreign Minister stated: "We discussed all current political questions and brought out the fact that the Little Entente States hold harmonious views about them." Both Ministers subsequently broadcast to the nation. Titulescu said, "No power could separate Czechoslovakia from Rumania." Dr. Benes declared that during the past twelve years the Little Entente "by its calm attitude had frequently safeguarded peace."

New Cabinet in Belgium.—Dr. Paul Van Zeeland accepted, on March 23, King Leopold's invitation to form a new Government. The new Premier is a graduate of Princeton, a writer and professor of economics, and Vice-Governor of the Belgian National Bank. After two days of negotiations he succeeded in forming a Government, to be called the National Emergency Government, drawn from the three parties and including six members of the Catholic party. His difficulties in selecting the new Cabinet rose from the fact that the three parties had pledged themselves to maintain the present gold parity of the belga, whereas M. Van Zeeland would not state to the leaders whether he intended to devalue or to stand firm.

No sooner had the new Government been sworn in than the belga showed a severe decline, at one time falling as low as seventeen per cent below parity. Despite the exchange restrictions it was known, too, that a heavy flight of capital was in process. It was almost obvious from the beginning that the Premier would devalue without any further delay. There immediately ensued a wild buying movement; everybody with cash endeavored to turn it into goods or land while the belga remained at its present buying power. On March 28, in an attempt to stop the financial disorders which were wrecking the country, the new Premier ordered the exchanges closed and put an embargo on gold. The following day he issued his statement to the Parliament, and, as expected, he proposed a devaluation of the belga and a managed currency, pending an attempt to secure an international stabilization agreement. The proceeds of the devaluation will be used by the Government for an exchange equalization fund, after the example of President Roosevelt. The proposals needed the approval of Parliament.

Chinese Eastern Railway Changes Hands.—In an elaborate ceremony at the residence of Foreign Minister Hirota, in Tokyo, on March 23, Russia's Ambassador, Constantin Yurneff, officially received the first instalment from the Japanese Government for the purchase of the Chinese Eastern Railway. A check for 23,333,333 yen (\$6,530,000) was tendered to represent this first payment. The affair ended a forty years' Russo-Japanese rivalry over the historic line which now officially becomes the North Manchuria Railway. Japan saw in its acquisition a great aid to peace in the removal of an issue with Moscow that always threatened to become critical, and it interpreted the purchase as a virtual recognition of the new State of Manchukuo by the Soviet Government. The day after this deal was put through, dispatches from Harbin reported three severe explosions in an ammunition dump of the Manchukuoan army at one of the Harbin suburbs, accompanied by a number of casualties. While the origin of the blast was not known, Japanese news agencies speculated, according to Associated Press dispatches, that it was possibly sabotage on the part of certain elements displeased with Manchukuo's acquisition of the railway.

Canada's New Governor General.—On March 27 announcement was made in London of the appointment by King George of the Hon. John Buchan, Scottish Member of Parliament, to the office of Governor General of Canada, to succeed the Earl of Bessborough when the latter's term expires in September. Reactions in Ottawa to the appointment were favorable. Meanwhile, the interest of the Canadian Government was centered on the budget. Lower tariff rates and higher taxes featured it. The increased taxation, in line with Prime Minister Bennett's new-deal promises, applies largely to income derived from investments, to gifts, to income tax paid on consolidated income, and to corporation income generally. The tariff reductions are mostly entirely for

Great Britain's benefit, and will affect American trade adversely.

Flandin's Address.—In reply to wide rumors that his Government was on the point of being dissolved, Premier Flandin addressed the nation on March 25. He warned of the dangers of such irresponsible talk and told his hearers that if the political truce were broken, war would be almost inevitable. Furthermore, in a speech opening the municipal election campaign he pointed out that foreign nations were deeply interested in and closely watching the nation's internal dissension. On the same day the Chamber of Deputies by a large vote approved the immediate construction of three new battleships. The Marine Minister insisted that these were only replacements of outworn units and that anyway they would easily fall inside the limits set by the Washington and London naval agreements.

Ireland Curbs Extremists.—The de Valera Government executed a swift attack on March 26 against the Republican Army and the Socialist extremists: 70 prisoners were taken into custody. Meanwhile, in the United States a plan for the repayment to the American public of a loan of \$5,200,000 made to the Free State, 1919-1921, was revealed by the Consul General of the Irish Free State in New York. According to the Consul's statement a promise to pay was stipulated in the bonds which read: "after the freeing of the territory of the Republic of Ireland from Britain's military control." Even though the conditions of the loan have not yet been accomplished, the Irish Free State felt a moral obligation to repay the loans.

German Religious Issue.—The Government permitted oppositional Protestant pastors to read the recently suppressed manifesto from their pulpits, after a paragraph had been inserted, stating that the manifesto was aimed against "neopaganism and its dangers threatening the State and nation." A forthcoming assault on neopaganism on the part of the Catholic Church and the disinclination of the Government to engage on two fronts was said to have been the reason dictating the move.

April 15 is the Legion of Decency's first birthday, and Gerard B. Donnelly will commemorate the event, with special reference to some misunderstandings of it in the non-Catholic press. The title of his article will be "One Candle for Decency."

It is well known that our pure-food-and-drugs laws have become lax, because of the cleverness of unscrupulous manufacturers. In an article with many facts which the newspapers will not publish, Floyd Anderson will tell of the need for new legislation, in "Pure Foods and Drugs Again."

How can a booklover who has no money find Catholic books to read? The answer is in "A Plea to the Reverend Pastor," by "One of his Flock," a lady who wants her name concealed.

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